The Independent.

Entered at the Post Office at New York, as Second-Class Mail Matter.

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOLUME XLVI. NEW YORK, THURSDAY, MAY 31, 1894. NUMBER 2374.

Wm W Tag. BartMD 13228 27Dec94

The Independent

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THE FIRST FORGIVEN.

BY IRVING BACHELLER.

STRIDING the hills like a giant, the city of Nain on his shoulder,
Jebel el Duhy appears; and the morning has jeweled his mantle.
Northward his thunderous footsteps have crumbled the great side of Tabor,
Breaking a pass over mountain and hill to the shore of the Jordan.

Green are the shimmering slopes, and the dawn has flown over them lately,
Shaking the dew from her sea-spattered wings; and the highlands are waking.
Sweetly the song of the husbandman answers the call of the shepherd;
Eastward a caravan crosses the disk of the sun, which, ascending,
Shines like a buckler of gold on the belt of the gleaming horizon.
Dimly it shows, and the people at work on the hills have espied it:
"Lo! 'tis an army," they say, "or may hap 'tis the Nazarene Prophet
Leading a multitude hither"—and soon they have gone out to meet him.

Thousands at noontide are climbing the hills under Nain, like an army
Fleeing the carnage of war, seeking where it may rest and take counsel;
Some with the blind or the palsied, some bearing the sick on their shoulders,
Lagging but laboring hard, so they be not too far from the Prophet;
Some bringing only a burden of deep and inveterate longing.
Hard by the gate of the city their Captain has halted—the Stranger
Come o'er the mystic and soul-ridden sea; and he tells of its harbors;
Tells what is come when the soul's empyrean is lifted and lighted,
Lo! and the darkness shall come not again or a sign of the tempest.
Closer the multitude presses and widens afar from the Prophet;
Thronged are the ways to the city with eager and hastening comers.
Heard ye? A man was delivered from death by his power, and the story
Crosses the murmuring host like a wave passing over the waters;
How, at the touch of his finger this day, the dead rose and was living.

Hushed are the people; the Prophet is speaking; his hand is uplifted—
Lo! the frail hand that erelong was to stop the mad rush of the tempest.
Quickly their voices are hushed, and the fear of Jehovah is on them.

Jesus stood high on a hillock. His face, so divinely impassioned,
Shone with the sweetness and glory of Love, holy daughter of Heaven,
Shone with the light that of old had illumined the dreams of the prophets.
Gently he spake, like a shepherd who calleth his flock to green pastures;
Spake of his Father, who founded all things, and ere man was created
Strung the great harp of the heavens atune with the psalm of his glory,
Psalm of unending dominion and mercy enduring forever—
Infinite Father of worlds! but fell not a sparrow unheeded.
Then spake the Spirit of God, mighty-winged, in the voice of the Prophet,
Sounding its message afar; and it rings through the deep of the ages:
"Come unto me, ye that labor and ye that are heavily laden,
I will give rest." That moment the burdens of many were lifted,
Even their sins; for the Prophet did touch them with power out of Heaven.

Hiding her face and apart from the people a woman stood weeping,
Daughter of wo! on a rosary strung with her tears ever counting
Treasures her heart had surrendered; and writ on her brow was the record.
Hope and the love of her kindred, and peace and all pleasure had left her
Chained to the pillar of life like a captive, and Shame was her keeper.
Long spake the Prophet, and scarcely had finished when came the afflicted,
Loudly entreating: "Make way for the blind!" and aside fell the people,
Silent with pity, and many were suffered to pass; but the woman,
She whose infirmity lay in a heart that was broken and helpless,
Felt no miraculous touch; for the press kept her back and rebuked her:
"Why comest thou to the Prophet?" they said. "Get thee hence and be silent;
He hath no mercy for thee or thy kind;" and the woman stood weeping,
While there were many who went their way healed with shouts of thanksgiving.

Now when the even was come over Nain, and the bridge of the twilight,
Silently floating aloft on the deepening flood of the shadows,
Rested its timbers of gold on the summits of Tabor and Hermon,
Jesus came weary and hungered to sup at the house of one Simon,
Dwelling at Nain, and behind him the woman came following closely;
Bent with her burden she came, and when all were reclining at supper,
Stood by the Prophet, afraid, like a soul that has come to its judgment,
Weeping, her head bowing low, her hair hanging loose on shoulders.
Then there was silence, and Jesus was moved so he spake to the woman;
"Daughter, what grieves thee so sore?" and she spake not, but dumb with her grieving
Sank at his feet; and her tears fell upon them like rain, and she kissed them.
Simon, amazed when the Prophet forbade not the woman to touch him,
Rose to rebuke her; but seeing his face, how it shone with compassion,
Waited; and Jesus then spake: "I have somewhat to say to thee, Simon."
Said he: "A man had two debtors of pence, and the one owed five hundred,
The other owed fifty; and when they had nothing to pay he forgave them
All that they owed; therefore which of the two will most love him?"
Simon said, thoughtfully: "He, I suppose, to whom most was forgiven."
Jesus made answer: "Thou judgest aright. Consider this woman.
"Weary with travel and sore were my feet, but thou gavest no water;
She, to wash them, hath given the tears of her love and her sorrow,
Wiping them dry with her hair; and hath kissed them and bathed them with ointment.
Even a kiss thou deniest; but all that she could she hath given.
"Wherefore, O woman, weep not! I forgive thee thy sins, which are many.
Go thou in peace." And those that sat with Him at meat were astonished.
"Who is this man that forgiveth sins also?" they questioned in whispers.
"Lo! by forgiving," said one, "he teaches the law of forgiveness.
Verily, life is a debt unto Heaven, and love is the usance;
And, tho our debt has exceedingly grown, and our treasure is wasted,
So we have nothing to pay but the heart full of love, 'tis sufficient."

NEW YORK CITY.

THE SOCIAL QUESTION.

BY CHARLES A. BRINLEY.

I'M not my brother's keeper,
Nor is my brother mine;
The mutual bond lies deeper,
In fatherhood divine.

PHILADELPHIA PENN.

THE PARLIAMENT OF RELIGIONS IN AMERICA.

BY EMILIO CASTELAR,

FORMERLY PRESIDENT OF THE SPANISH REPUBLIC.

IT seems incredible that the Continental press should have spoken so little of such an assembly, important as it is beyond expression, and that the Spanish press has said nothing whatever about it. Yet from the beginning of the world until to-day, history has never recorded an event so momentous as the union, under one roof and one leadership and for one purpose, of the clergy of the world, representing the chief religions whose dogmas and rites hold our planet in touch with the Creator, as the forces of affinity and attraction hold it in touch with the universe.

When I read the acts of those apostles of the religions of mankind, I rubbed my eyes lest I were the victim of some deceptive hallucination or suggestive hypnosis—it seemed so unlikely a thing; for never, in my grandest and most fanciful dreams of reconciliation between peoples and nations, has there ever entered the hope that I might see them united under a fraternal impulse, for the consideration of the thing which has most divided and antagonized them, of those differences in dogmas which have harrowed the earth with barbarous religious wars and darkened the air with inquisitorial fires. In each religion there exists as an insuperable barrier the exclusive principle of an entire possession of truth which permits of no doubt—for to vacillate one jot from faith is always sin—as well as a monopoly of the road to happiness which permits no deviation—for any other than their sanctified way leads only to deepest infernos. But I, having been born with a boundless love for humanity, and consequently with an intense hatred of intolerance, have always predicted a reconciliation among religions which are all seeking by diverse ways for the Divine; but truly I had no presentiment or hope of seeing our race, so slow in progress, take a step toward the fulfillment of this high ideal, burning like a star on the far confines of the possible. Let me quote a passage from my "Recollections of Italy":

"If we divide things into the divine and not-divine, we give the world over to Manicheeism, and the Devil rightfully disputes with God a large part of creation. If we divide the people of the earth into elect and reprobate, we deliver society over to an arbitrary power more to be dreaded than the Fates of old. Carbon, oxygen and hydrogen, which separately kill, together form the vital air. Do not therefore separate the various revelations of truth, for together they form that invisible atmosphere which is called the human spirit. The prophets did not speak in Judea alone, they drank not only the waters of the Jordan and the Euphrates; but they spoke also in India, and they drank also the waters of the Ganges. The Egyptian sorcerers, the Magi of Babylon and the Dualists of Persia all contributed to the great Idea, which is like sap, like blood, like light, like electricity, like the juices of the earth, like the gases of the air, like the fluids of the universe. The Idea recognizes neither nations, sects nor churches; it passes from pagoda to pyramid, from pyramid to synagog, from synagog to basilica, from basilica to cathedral, from cathedral to tribune, with a course like that of the lightning. The way for Christianity was prepared by the verses of Isaiah and the dialogs of Plato, and every human family has contributed its contingent to the universal revelation."

Who could have told one, twenty years ago, when I traced those lines that described a youthful ecstasy, that, after two decades, I should behold a Congress assembled under the banner of these very ideas?

If the reports of this Congress were not verified by so many American and European journals which contain exact minutes of its sessions, it would seem to us merely the imagining of some poet's fancy, bent on bringing before our vision the year three thousand, or of some theorizing philosopher confident of the realization of his humanitarian Utopias and optimistic hopes.

My drawing room, on the eighth of December (1893), was filled with friends of mine to whom all the phenomena of the spirit are of interest as life to the physicist and the molecule to the chemist. There were many ladies, many literary folk of high rank, many learned in law, skilled in politics, many young enthusiasts on divers subjects. When I began to talk about this event, till now unheard of, not one would believe that such an ecumenical council of all sorts and kinds of clergy had assembled in harmony, to seek what lay in common, at

bottom and at heart, in each particular religion and to hold this up as a creed of sacred union for the various Churches, as a teleological symbol of all humanity by means of which the whole earth could raise a universal psalm.

Some said, "This cannot be," others, "Such a thing is a patent contradiction to all that has been thought and felt by mankind everywhere, and has never happened save in some disordered imagination." Still others declared, "It is a joke." In vain I affirmed the unquestionable fidelity of my information, but they only laughed; the more I asseverated the more they mocked. Therefore, of necessity, I had recourse to infallible testimony. My house is overwhelmed with papers, sent me from all parts of the world, and I am in the habit of throwing them on the floor to be picked up by other members of my family, for it would be impossible to pile or store them anywhere within my walls. But in view of so exceptional a matter my habits experienced an exception also, and I had kept three papers containing extended accounts of the great event, one from Paris, one from Geneva, one from New York. From these I read extracts aloud, and at the words all succumbed, induced to believe this irrefragable testimony. As I was reading the names of the representatives of the different religions of mankind, Brahmin, Egyptian, Jewish, Mohammedan, Quakers, Anglicans, Protestants and Calvinists, doubt again clouded their minds, and some of the skeptical remarked in an undertone, "So there are no Catholic clergy in the list?" (I had reserved the big bomb for the last!) Seeing my auditors had fallen into the net I had so artfully spread for them, I said: "There are twelve, all anointed by the Church, all consecrated according to our liturgy, all celibate by their canonical vows: some simple priests, some prelates, some abbots, some bishops, one archbishop, and even one cardinal of the Roman Catholic Church in imminent probability of becoming Pope!"

Does any one think that within the Catholic Church there exist not, more or less latent but ineradicable, many propensities toward a closer union with all religions? He who doubts this has never heard a Good Friday mass. In commemorating the completion of our redemption the celebrant utters the sublime supplication for all dissenters, all schismatics, heretics and infidels, and for the Jews who nailed the Savior to the Cross.

Notwithstanding its recognized importance, it is impossible to compare the value of any of the great Ecumenical Councils with that which may be called the Ecumenical Council of America. The Exposition, organized by the United States, had for its object the celebration of the discovery of the New World by Spain, and at this Exposition were brought together examples of the products of labor evolved by mankind from the material creation, and which, quite as marvelous, create a ladder from the yearning arms of humanity up to the throne of the heavenly Creator. And it would seem that the human spirit, restless at sight of this empty ladder, called from the inmost depths the religious Idea, and with it mounted this ladder of Jacob to the vision Ideal.

Seventeen days this reunion lasted. Some feared a confusion of theological ideas like unto the ancient confusion of tongues, if not a reciprocity of anathema resurrected by secular hatreds not yet extinct. The Puritan Reverend Barrows, however, arranged matters with the wise judgment of a good moderator of that most democratic of Christian Churches—or at least, the most republican—that born in Geneva, expanded in Holland and transported to Scotland, which begot the revolution in England and went over in the "Mayflower" with the Pilgrims to the New World, to seek a temple for the God of Liberty and a refuge for human rights. Therefore his first thought—which resulted in the final plan—was to prohibit discussions upon the various dogmas and limit each to the exposition and apology of its own principles, for the teaching and education of mankind for their intellectual and moral welfare. The difficulty lay not so much in proposition as in fulfillment. All religions have mutually antagonized each other in terrible dogmatic strife, so that it would seem impossible that their adherents and priests could meet under one roof and upon one platform and lay in one common store the consolations, hopes, benefits, loves and aspirations of their separate beliefs.

The last week of September arrived. In the Hall of the Art Institute four thousand persons listened attentively to the words pronounced from the platform where were seated two hundred delegates from the principal human religions. We are given (with the Anglo-Saxon fondness for statistics) the names of all the representatives classified according to creed, which we will not reproduce lest we tire our readers. [He cites, however, a bare numeration and adds]: Would that we might have seen the spectacle presented to the eye by the contrast of Brahmin white robes and Chinese embroidered costumes, the yellow drapery from Ceylon and the flowing Greek gowns, the turban of the Mohammedan and the hat of the Armenian, etc., etc. And to be convinced of the reality of the harmony that prevailed one has but to hear that all were agreed in opening the sessions with a common prayer, which, at the suggestion of Cardinal Gibbons, it was voted should be the Lord's Prayer. Can we conceive of a greater triumph for the Gospel and for the Church? The Lord's Prayer tells us that we are not orphans, as we are informed by the wise who would surround us with materialism and degrade us beneath the heavy darkness of blind force; it tells us that the Divine Kingdom of truth and justice without high caste or base slave, will come; that the omnipotent will of the Creator will bring good to all creation; that our debts will be forgiven at the final judgment of humanity after we have each forgiven our enemies, being reconciled and at peace with one another, and allowing each his rights; blessed prayer whose truth and beauty will yet be better understood with the progress of the sciences, as we now see, better than formerly with the naked eye, with the telescope, those stars to which Newton called out in mystic language, having as it were weighed them in his hands, that laid down the cosmic law of gravitation, as golden vases offered to the Creator, in the eternal space which is his most marvelous temple.

The logical deduction from all that happened on that notable occasion is that all the religions there assembled found a common ground in Christianity; all that were posterior to it followed in its footsteps, and all that were anterior to it prepared the way for it, whether they would or no. How clearly it appears in such a reunion of the Churches that Christianity is at once a revealed and a natural religion. Our religion is a great reservoir which has received the current of four great tributaries —the Books of the Vedas, of the Zend-Avesta, of the Synagog, and of Greek learning; by reason of which it has a synthetic and universal character which makes it a final and perennial religion for all mankind. The Christian sects which have endeavored to preserve Christ dead in the bonds of their liturgies are like the poor Jewish woman who sought Christ in the sepulcher at Jerusalem, when Christ had risen and had become a living spirit. The Christ whom ye would have buried, O scribes and Pharisees, by the rack of torture, by oppression of the slave, by feudal gallows, by the throne of caste, has been raised by free thought, by progressive democracy, by human rights and by the universal Republic. We pity the Churches that do not understand this metamorphosis, since because of their blind superstition to-day, they will find themselves to-morrow abolished by the world and abandoned by the Spirit; for thus has it been ordained by the eternal march of the Religious Idea.

MADRID, SPAIN.

BOOMING THE BRITONS.

BY MAURICE THOMPSON.

A VERY interesting subject, when one is far enough away from it to afford proper perspective, is the curious influence that cities, especially large ones, exert over fiction writers and their products. Naturally enough, city people sooner or later arrive at the conviction that the urban periphery is the including limit of true life, true culture and true art. London, Paris, New York; these are crowded and self conscious centers whence, it is assumed, light flows forth to the philistine and the provincial.

To a sturdy, thoughtful and well-informed person living a thousand or so miles from New York or Boston, it would seem that, viewed generally, there is little worth taking seriously in this urban assumption. It is like the academic assumption that no man is well educated who has not been graduated from a school; but in its particular effect upon American literature, and especially fiction, it demands attention.

Even if we go upon the theory that fiction is a mere luxury for the mind and of no importance as an educating energy, certainly there is a commercial value by no means small attaching to the production and sale of it in our own country. Whoever will take the trouble to look up available statistics on this subject may have his eyes opened to a singular state of things not existing in any other land and wholly due to certain commercial influences emanating from two or three of our largest cities.

I should scarcely take any American author, as speaking upon honor, were he (or she) to say that there appears to be no decided preference in the American book-market centers for foreign and especially English authors. The fact is too salient to be passed by unnoticed by any person deeply interested in what may be called the business of letters. Of course, it is easy enough to say that English novels are better than American ones; but is it really so? Is there not a commercial force behind the "boom" of every "Called Back," every "King Solomon's Mines," every "Heavenly Twins," every "Barrack-Room Ballads," every "Treasure Island," every "Robert Elsmere," and every "Ships That Pass In the Night," a commercial force, I say, quite independent of the merits of those widely differing and furiously advertised books?

One of the unmistakable badges of what tradesmen call slick work shows in the fact that all of these English fictions have a much larger sale in our country than in Great Britain. For years the agile business talents of our publishers have been gradually bringing this condition about. Before we had international copyright the harvest field was open to a free fight in which British authors were robbed front and rear. Now the old reckless slugging has given place to wily strategy, and the American author sits with his thumb in his mouth, a trifle hungry and discouraged, seeing how day after day and month after month American publishers push, by every trick known to shrewd advertisers, the interests of foreign novels, while American fiction persistently gets the snub.

And the critics, if we may call reviewers critics, help this thing along with tooth and nail. They see that Gladstone or the Prince of Wales or some other British magnate has spoken well of an English novel and at the same time they see flaming advertisements of the American edition of that same novel; they scent a "boom," and every Jack and Jill of them hurries to be in touch with the crowd that is sure to take up the cry.

It is not exactly a malicious delight I take in once more mentioning Tolstoï in this connection. The years are few since nearly all the American review writers were punching me unmercifully for calling Tolstoï a "crank" and for wondering how Americans could be hoodwinked by shrewd publishers and their noisy clackers into buying and reading by hundreds and thousands novels of raw Russian nastiness, while good, clean and thoroughly entertaining fiction by American writers fell dead on the market. Of course one can bide; time proves all things; and now all the reviewers are calling Tolstoï a crank. What has caused the change? Is it merely a change in the market's tide? The strongest indications are that it is "only this and nothing more."

But the most noteworthy feature of this curious veering of the commercial currents is that the American author feels no change whatever in his own literary experience; his status remains ever the same. The Hardys, the Watsons, the Kiplings, the Haggards, the Mrs. Humphry Wards, the Stevensons, the Harradens, the Doyles, the Barries and the rest of the English favorites have their American booms, their portraits adorn the choicest pages of the American journals, their New York and Boston and Philadelphia publishers spare neither money nor ingenuity in displaying advertisement of their novels and poems with fascinating statements about presses that, tho running night and day, cannot keep up with the demand for more, while not a single American writer can feel that he is deemed fit company for this golden swarm of happy aliens who batten on our liberality.

Now there is a spring which moves all this "booming" machinery. We need not belittle the English writers, nor detract from their work; but is it true that we Americans, seventy millions of us, the book buyers and book readers of the world, are unable to write and do not write as good novels as this hetrogeneous swarm of English penmen whom we make famous, happy and rich with our preference? Is not there something not quite attributable to mere sheer excess of merit over American novels that causes this unequal and unnatural and unpatriotic favoritism?

It will be easy enough for some countryman or countrywoman of mine to sneeringly say that merit makes its way, that literature like water seeks its level, and that it is in poor taste for us Americans to whine because we are outclassed by our cousins across the water, that we had better wait till we can grow bigger and better. But does any American critic really believe that Rider Haggard, Conan Doyle and the author of "Called Back" are indeed superior to American story-writers? If it were but the case of Mrs. Humphry Ward we might be reconciled to thinking that here is an extraordinary woman, one of those great accidents; she might have happened to us instead of to the English; but the singular thing is that every "boom," high or low, long or short, regularly turns out to be to the benefit of a foreigner; never, save in unaccountable exceptions far apart and as if to fix the rule with a blunder, do we see a genuine dash of American critics with a long pull and a strong pull and a pull altogether in behalf of a compatriot and his publishers.

In Great Britain and in France it is just the opposite. London and Paris see to it that home products are preferred in the markets. London is for English glory, English eminence, English supremacy. Speaking of cosmopolitan liberality, did any person ever see a splinter or spark of it fly from London toward America in literary matters? London's literary population is large, compact and self-admiring—the most exclusive and uncosmopolitan and illiberal in spirit to be found anywhere in the world. It is purely, selfishly and uncompromisingly English. Paris is a smaller London with a Latin difference.

Every circumstanee and incident of our literary situation suggests that the deplorable condition of our writers is most largely due to the influence irradiated from what we call our "literary centers," namely, New York, Boston and Philadelphia, where certain commercial interests control every channel of expression and set the pitch of criticism by which the press of the whole country is guided. Every now and then a "new genius" is discovered, but he or she is always just across the ocean posing for an American patronage and making ready to give us at least three novels a year, to say nothing of a lecturing tour. Pop goes his or her picture into all the papers; pop, pop, pop go the artfully made up advertising paragraphs; pop, pop, pop fly forth descriptions of his or her habits, personal appearance, home, habiliments and pet cat. It all looks well enough; but why is

it never an American? Can it possibly be that these fine English birds are cheap Jacks and are underbidding honest American literary workers? Are they glad to accept from American publishers a mere pittance of honorarium or a very low royalty in order to hold the great American field? They can afford it in view of the fact that by no hook or crook can an American author make any headway in the English market; what your Britisher picks up from our publishers is just that much clear gain; and our people are not sharp enough to see that nine-tenths of all this "booming" of English novelists means simply that the American publishers are taking the money that would have to be paid in royalties to American writers, and with it are shrewdly buying "booms" by the yard for alien authors. And it is easy enough to see where the speculation pays. Of course it is "legitimate business" on the part of the publishers, and no person can say a word against it; but what about the critics, or whatever you may call them, who stand close in with such business? Is there or is there not such a thing as a critic employed and well paid to praise a publisher's books, just as they come, good, bad and indifferent? I am sure I do not know. Do literary journals sell space in their editorial columns for "reading ads" and display pictures of English novelists and their homes? I cannot consent to believe that they do; and yet the subject widens, and the mystery of it deepens.

One thing is plain; at present it would seem that a half-score of British newcomers in literature are receiving more flattering attention than all of our authors put together, and selling more fiction in the United States than is sold by any fifty American writers of novels.

CRAWFORDSVILLE, IND.

THE VALUE OF SCRIPTURE.

I.

BY THE REV. JAMES DENNEY, D.D., OF SCOTLAND,
LATELY CALLED TO THE PROFESSORSHIP OF DIVINITY IN CHICAGO THEOLOGICAL SEMINARY.

ST. PAUL says that "every scripture inspired by God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, completely furnished unto every good work." The chapter contains a warning to Timothy to beware of bad men, and it indicates his security against them. There are two things, the Apostle says, that make him secure. The first is his acquaintance with Paul, and his knowledge of the life he lived as a disciple of Jesus Christ. The Apostle says: "My manner of life, my patience, my faith, my charity, my afflictions and persecutions—thou knowest all that I have endured for Christ's sake." A man who had always been associated with one whose life was so good and faithful as Paul's ought not to be easily seduced from the right way. But the second safeguard he has is his knowledge of the Holy Scriptures. Timothy had known the Scriptures from a child, and had known them, the Apostle says, in their power to make wise unto salvation through faith which is in Jesus Christ. And the man that has that knowledge of the Scriptures that leads him to faith in Jesus Christ has something that will protect him and make him quite secure amid all the intellectual and moral disorders and temptations that beset him in this world. In referring to the Scriptures as a safeguard to any one exposed to temptations or to delusion, the Apostle introduces this broad statement about inspiration. You would notice, I dare say, that the form of the sentence is somewhat different in the Revised Version, which I quote, from that which it has in the old version. Our old Bibles say "All Scripture is given by inspiration of God, and is profitable." But where those two things are taken side by side, the facts that Scripture is given by inspiration and that it is serviceable, the Revised Version translates more accurately. It says "All Scripture inspired by God is also profitable"; and these two things are not simply taken side by side, but the words that follow are made to contain an explanation of that in which inspiration consists.

Inspired Scripture, by virtue of its inspiration, is serviceable for teaching, for correction, for reproof, for the discipline which is in righteousness, and so on. That is the Apostle's definition of the import and the scope of inspiration, and there are two things that we ought to notice about it; the first is this: that according to St. Paul the whole import and scope of inspiration is practical. The Scripture, he says, as inspired by God, is serviceable for certain purposes, for teaching the "wholesome teaching" to which he refers us so often in these epistles. It is serviceable for reproof, for convincing men of their sins; it is profitable for correction or for setting upon a right basis anything that is amiss; it is serviceable for discipline in righteousness, and no one needs an explanation of that. The person who is to profit by it is the man of God, not the historian, not the student of science, not the professor of any special branch of knowledge, but the man of God; and the way in which the man of God is to profit by it is also practical, "that the man of God may be completely furnished," not for any professorial function, but for every good work.

Now, sometimes when people name the word inspiration their thoughts go off on a different line. They say that Scripture, as given by inspiration of God, is also infallible or inerrant, or something of that kind. But the Apostle does not say anything like that. All Scripture, as given by inspiration of God, is also useful for certain practical purposes, and helps the man of God and fits him for good work. There is indeed an infallibility that belongs to the Scriptures, but it is infallible for the purposes described by this text. When we say Scripture is infallible we mean that Scripture never fails to do these things for the man who gives it a chance; it never fails to teach him, to reprove him, to put him right where he is wrong, to train him in righteousness, to make a man of God out of him, to equip him thoroughly for every good work. That is the kind of infallibility it possesses.

Then the second thing to notice is this: the Bible actually has the power which St. Paul here assigns to inspired Scripture. I say the Bible actually has this power. The Bible is not a new book; it is an old book and has been tried. It has filled a great place in human history, has done a great work, and when we look at its history what do we see? We see that all along the line which the Bible has covered, men, through the Bible, have believed in One only, the living and true God, and are living the life which justly corresponds to that faith; our God, the God of all civilized men everywhere, is the God of Abraham and Isaac and Jacob, the God of Moses and the prophets, the God and Father of our Lord Jesus Christ—in one word, the God of the Bible. Whenever we find men worshiping such a God, whenever we find men acknowledging the moral ideal that corresponds to such a faith, we find that they owe that to the Bible; it is not a fancy; it is a matter of fact that the Bible always has been and still is the great fountain of monotheism and of the morality which corresponds to it—the great source and the only source of faith in the living God. And is it not the case that at this hour any man who has a moral purpose to achieve, any man who has a moral cause to carry through to victory in the face of opposition, would feel that he had gained the greatest re-enforcement of strength he could possibly gain, if he could appeal to the Bible and be sure it was on his side? And the reason of that is this: that the words of the Bible do sound in men's hearts and speak for righteousness with the power that comes from God; and that, according to the Apostle, is the proof of inspiration. The spirit of God is in them we know, because when they come into men's souls they work God's work.

There is no proof of inspiration beforehand. We cannot convince men before the Bible puts its power upon them that it comes from God; but we are sure it comes from God; we are sure that his Spirit is in it and that his Spirit works upon men through it in proportion as our lives come under its power; and day by day it teaches us, convinces us, corrects us, trains us in righteousness and strengthens us for every good work. And surely we can thank God that we are sure of the inspiration of the Bible in that practical way, in that only way in which we can be sure of it at all.

Many of us can say that God has spoken to us through the Scriptures, and we have heard his voice and are glad. We know from our use of the Bible, we know from the submission of our heart and will to the Spirit that speaks in the Bible, that God uses it to bring his grace and truth close to our hearts, to give us a faith in him by which we may live, to give us that faith in Jesus Christ that is life everlasting.

Now, most people, when these things are taken in such generality, are willing to admit that the Bible has done a great work for God in the world, and is constantly doing that work in human hearts. When we take it on a large scale it seems easy; but the difficulty comes when we apply that conception in detail. And what I wish to do is to apply it in detail; to look at the different parts of the Bible through this description of inspiration that St. Paul gives, and see whether we can verify it all along from beginning to end. I will not begin at the beginning, but rather begin at Jesus Christ, at the very heart of the Bible. Jesus is the very type of inspiration, and the words of Jesus are the perfect type of inspired words. God gave the Spirit to him without measure. He himself says that the words that he speaks to his disciples are spirit. There is no difference between these words and inspiration. The spirit lives in them. The spirit works in them; so that they can be called spirit itself.

But what proof is there that the words of Jesus are spirit? There is no proof at all except this: that they actually do these things which the Apostle says all Scripture inspired of God does. The words of Jesus teach, correct, reprove, discipline in righteousness. There is no proof that they are inspired outside of the effects that they have in human hearts. Jesus never proved anything that he said. There is no argument *for* Christ's word's just because there is no argument *against* them. Jesus never argues at all; he simply speaks; and if a man rejects Christ's words, if man is not sensitive to the Spirit of God that speaks in them and works through them, it is because he is not of the truth, because there is some moral obliquity in him that sets him against Christ himself.

Listen to some of Christ's words and say whether his claim for them is not justified:

"Blessed are the pure in heart, for they shall see God."

"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction; and many are they which go in thereat."

"Whatsoever ye would that men should do unto you, do ye even so to them."

"Whosoever will save his life shall lose it. He that loseth his life for my sake and the Gospel's shall keep it unto life everlasting."

"Follow me; come unto me all ye that labor and are heavy laden, and I will give you rest."

Who wants to prove these words of Christ? Who wants them to have any other authority than they have in themselves? It was by words like these, words of eternal life, that he won the hearts of Peter and his other followers, and it is by words like these that Christ still wins men's souls to himself. It is through words like these that Christ's spirit is continually creating and re-creating the Christian type of life, inspiring men and women with his own meekness and gentleness and self-sacrificing strength, and we know that they are inspired when they create that life in us; we know that the spirit of God is in these words when they work God's work in our hearts, when they change us unto the likeness of Jesus, when they fill us with that mind, that moral temper, that spirit that was in him.

Now the men who wrote the New Testament were men who were inspired by Jesus himself. They had loved him, many of them had sat at his feet; they had drunk in his spirit; St. Paul says they had the mind of Christ. It is quite true that there are some of them of whom we do not know very much. We do not know certainly who James and Jude were; we do not know who wrote the Epistle to the Hebrews at all; but we call these books inspired because we find by experience that those writings assert for themselves in our hearts the same authority, because they do the same work that the words of our Lord Jesus Christ himself do.

Thus God speaks to our souls in the great teaching of the Epistle to the Hebrews, that we have a Captain of Salvation; one with ourselves in nature and experience; one in perfect sympathy, because he was made perfect by sufferings; one who ever bears our names upon a human heart; and God speaks to our souls also, in the great truth of St. Paul's Gospel, that there is pardon for the sinful through Christ's atoning death. And we say those teachings are inspired because they do God's work upon our hearts, because they win our faith for the mercy of God revealed at the cross, because they win our faith for the love that ever lives to make intercession for us. And again, there is no proof of these things before experience. Proof comes from experience. When we have made the venture of faith on the love of God in Christ Jesus, the certainty and the power of it come home to our hearts; and you remember how the Apostle puts it in that way; he has the courage to preach the Gospel because it is the power of God unto salvation. It is strong enough to do its own work, strong enough to prove its own truth. There is a divine might in it to work God's own work in men's hearts, and every one that welcomes it knows that it is of him.

But perhaps it is not with the New Testament that most people have difficulty in regard to the doctrine of inspiration. It is when we pass out of the New Testament into the Old, and this is what I shall do now. The Old Testament has always been a difficulty in the Church. From the very beginning men have been puzzled about the right way to regard it. I don't mean they found difficulties in isolated things here and there, but that the Old Testament as a whole has been a real problem to the Christian Church. A person well known in Church history, the great heretical Church founder, Marcion, rejected the Old Testament altogether because he couldn't understand how to make a Christian use of it, and the Christian Church, on the other hand, turned it directly into a Christian book, obliterating the distinction between the Old Testament and the New; and to this very day Christian people hardly know how to reconcile the two ways of using it, how to give it a place in the Christian Church and to use it for their spiritual profit, and at the same time to recognize that it is pre-Christian, that it was the Bible of the Jewish and not of the Christian dispensation; that it stands before Christ and not after. Well, the great thing to hold to in starting here is that the Old Testament and the New are really connected. The Old Testament is all that remains of the historical background on which the New Testament grew up. The Old Testament contains all that we know of the actual condition out of which the Christian religion sprang, and if we look at it with some detail we will see how this conception of inspiration applies to it also.

Take, for instance, the book of Psalms, the book of devotions of that ancient Church, one hardly needs to say that that is profitable for all these purposes that St. Paul says are the signs of inspiration. All the piety, all the faith and hope and love, all the confession and communion and thanksgiving of the Christian Church from the very beginning have been nourished on these ancient Psalms, altho there are things in them that are not Christian. There are what have been called the vindictive Psalms, where the Psalmist utters imprecations against his enemies; but we do not let that blind us to the inspiration of the Spirit. We say these things are less than Christian, because the incarnation was not yet; the conception of goodness that came into the world in Christ Jesus was yet unknown. God speaks to our souls

even through psalms like the 137th. God's Spirit was in those men, not fully, not as it was in Christ who had the Spirit without measure, but really; and still through their words God exerts his power upon our hearts, and creates faith, hope and penitence, and works his own work to these practical ends.

ENGLISH NOTES.

BY JAMES PAYN.

AT the Convocation of Canterbury, the other day, we read that certain members of the Clerical Association of Wales presented a petition that the good old custom of burying suicides at the junction of four crossroads "with a steak (as Hood puts it) in their insides," should be revived. They think that the tenderness of juries in describing persons who have died by their own hands as out of their minds, and consequently permitting their Christian burial, has been one of the causes of the increase of suicides, which, like the alderman in "The Chimes," they intend to "put down." Apart from the savagery of the proposal, which is worthy of a witch-finder of the Matabele, can one conceive a more idiotic suggestion? The idea of supposing that an unhappy wretch who can no longer bear the stings and arrows of outrageous Fortune would be deterred from putting an end to himself from the apprehension of burial where four crossroads meet, can only have emanated, one would think, from Earlswood. They have met, poor souls, with too many crossroads in life to be afraid of them after death; and whether a service will be read over them by priest or presbyter is as little likely to enter into their calculations. Whether cowardice or intolerable misery is the cause of such a crime, no person with a grain of tenderness in his composition can do otherwise than commiserate the fellow-creature who "this pleasing anxious being" has thus resigned. To make edicts against such offenders is to break the bruised reed indeed. It is probable that these Welsh clerics live where there are no crossroads, nor roads of any kind, which historians tell us are the first symptom of civilization.

In *The Contemporary Review* there is an article by Colonel Elsdale upon the "Scientific Problems of the Future," welcome upon two grounds—first, because, unlike some writers of equal eminence, he thinks that, so far from there being a lull in discoveries, we are on the brink of very great ones; and, secondly, because, also unlike his scientific brethren, he makes himself intelligible to the ordinary reader. For this especially we thank him; for it seems a principle with such folks in general to say what they have to say in as obscure a manner as technicality can make it; indeed, it is a part of their creed that to write in a popular style is humiliating to their subject, and that even our Huxleys and Tyndalls have lost caste by so doing. What is quite unexpected, the colonel thinks not only that Science is more than ever stretching forth her arms "to charm the secret from the latest moon," but that the problem of her station is on the brink of solution. He does not look upon it from a military point of view, and see "the nations airy navies grappling in the central blue," but simply from a utilitarian standpoint, and gives what are apparently solid reasons why, in the near future, passengers in aerial machines may be going a hundred miles an hour from point to point. After this all other "Fairy Tales of Science" become comparatively commonplace; but we are also told that, as by recent investigation into the structure of birds, aerostation has become almost practicable, so by closer study of the porpoise and the shark, it is probable that the resistance of water will be greatly overcome, and immense improvement effected in navigation.

In the meantime something has actually happened in anticipation of these good tidings. "The problem of applying an electric metor to a wheeled conveyance" has been solved in the most satisfactory manner, and an electric parcels van is now driving about the streets of London. It can go fifty miles without recharging. The cost is one-half a horse van of the same size and power. If this system prevails there will be, to begin with, twice as much space in the streets, for the horses take more room than the vehicle. We shall probably be spared some day even the sight of a cab horse. There will be no falling down on the wood pavement, or necessity for strewing it with sand. Our cabs themselves will be electric, and lit by the very force that moves them. There will still be jobbing of carriages, but none of horses, and the coachman will be an electrician. For a pleasure tour this vehicle would be delightful! One would be independent of these "kittle cattle" the horses; on the other hand, if there was a breakdown it could not be so easily mended; at inns there are charges for almost everything but not for electric motors.

If the report of the circumstances of Madame Patey's end is correct it adds another appropriateness as regards death upon the stage. The last words she uttered were, it is said, "There a corpse lay she," the concluding line of "Allan Water," a ballad with which she was delighting her audience. When "Jane Shore," was being performed in the theater at Leeds, Cumming, who was playing Dismont, had just repeated the benedictory words,

> "Be witness for me, ye celestial hosts,
> Such mercy, and such pardon, as my soul
> Accords to thee, and begs of Heaven to show thee;
> May such befall me at my latest hour,"

when he fell down on the stage and instantly expired. A gentleman of the name of Bond, who had a great reputation as an amateur actor, when playing in Voltaire's "Zara" as Lusignan, was so overcome by the discovery of his daughter that he appeared to faint away. The house rang with applause, and he was declared to have outdone himself; but he only "once raised his eyes, as it were to Heaven, and then closed them forever." Again, a Mr. Patterson was playing Claudio, in "Measure for Measure," at Warwick. In the third act, where the Friar is preparing him for execution next morning, he had no sooner spoken the words,

> "Reason this with life,
> If I do lose thee, I do lose a thing
> That none but fools would keep; a breath thou art,"

than he dropped into his brother actor's arms and expired.

Whether the encore of Madame Patey's song had anything to do with her demise (as it had certainly with that of Madame Malibran) or not, it is to be hoped that a stop will be put to such demands for the future. They are often a cruel exaction, and generally made by the most ignorant and thoughtless part of the audience. Indeed, at music halls and the like, it is the practice to encore almost every song, apparently for no reason except to get as much as they can for their money. It is here, in fact, that the hardship comes in, since the extra song is gratuitous. A member of no other profession, I believe, is called upon thus to do work for nothing. What would the British workman say if he were asked to toil overtime without overpayment? The author does not object to an encore, far from it; he is of an exceptionally generous nature, and, besides, in his case it takes the form of a second edition. It is curious, by the by, that "first editions" should fetch such prices in the market when the author himself thinks less of it than of any other.

There is no doubt a good deal of trickery about first editions; but so there is of another kind, and for another purpose, about second editions. Sometimes they are printed together in view of "an unprecedented demand"; the same misprint will be found throughout. When matters come to the fifteenth edition or so, it is a case of "go as you please" for the enterprising publisher. It is not generally known that it is just as easy (and even easier) to print an edition of 250 as of 500, so that what whist players call the "numerical strength" of even fifteen editions may not be overwhelming.

LONDON, ENGLAND.

THE CALL OF ELISHA.

BY MARCUS DODS, D.D.,

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THE terms on which the two prophets lived are indicated in the closing scene of Elijah's life. The persistency with which Elisha followed the elder prophet is brought out carefully by the writer. Three times over does Elijah beg his disciple to remain behind him, and allow him to meet his fate alone. Some presentiment taught Elijah that the time of his removal from earth had arrived, and at Gilgal, at Bethel and at Jericho he utters the same request to Elisha: "Tarry here, I pray thee; for the Lord hath sent me further"; and on each occasion he receives from Elisha the same answer: "As the Lord liveth, and as thy soul liveth, I will not leave thee." Why Elijah wished to be alone, we can only conjecture. His self-contained, reserved nature may have prompted him to pass through the closing scene alone. At least, one great man of recent times earnestly desired and contrived to die alone, tho dying a natural death. Elisha persisted in thwarting this purpose, not through any idle curiosity, but from the natural feeling that, being Elijah's disciple, he should follow him to the end, and that, being his successor, he should see that end. He felt he would be unworthy of his master if he could not bear to see what Elijah could bear to experience.

Having crossed the Jordan, and reached the land from which he had originally come, Elijah announces his imminent departure by saying: "Ask what I shall do for thee, before I be taken away from thee?" At once the answer comes: "I pray thee let a double portion of thy spirit be upon me." What Elisha requests is not that a spirit twice as mighty as Elijah's might rest upon him but that two parts of his spirit might be given him. Under Israelitish law the firstborn's portion was two-thirds of the whole inheritance, and this Elisha claims from his spiritual father as his firstborn. Recognizing how great a work had to be done in Israel by any one who succeeded to Elijah's functions, he desired that the spirit of Elijah might be continued in him.

Elijah's answer is remarkable. "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be be so unto thee; but if not it shall not be so." This was not arbitrarily chosen, it was not a merely external sign which had no connection with the thing signified. On the contrary it entered into the essence of the matter. The appearances which accompanied Elijah's departure were spiritual, and spiritual things are spiritually discerned. The chariot of fire and horses of fire are said to be of fire because this brilliant and subtle element is the material symbol which best represents the intangible glory of the spiritual world; but of course they were not horses made of material fire. They were a spiritual appearance. Just as the painter Blake said that when looking at the sun, it was not the material sun he saw but ethereal powers and beauties hidden from the bodily eye, so Elisha saw what was hidden from the sons of the prophets on the opposite bank of the river. What Eljsha seemed to see was a chariot of fire dashing between him and his master, and as he steadily gazed a wind caught up Elijah, who ascended not in the chariot but by the same wind or spirit of God which had so often carried him hither and thither during his life. And as Elisha saw it, he cried: "My father, my father, the chariot of Israel and the horsemen thereof!"

What Elisha meant by this exclamation is not certain. The same exclamation was repeated when Elisha himself was dying, and it therefore seems probable that it was meant to express that in the persons of these prophets the strength and glory were departing from Israel. The chariot of Israel and the horsemen thereof could be nothing else but the symbol of the power which defended Israel. This is confirmed by the vision which Elisha again saw when he and his servant were hemmed in by the troops of the King of Syria in Dothan. The servants seeing the horses and chariots of the enemy cried out: "Alas, my master, how shall we do?" Elisha calmly answered; "Fear not, for they that be with us are more than they that be with them"; and praying that the young man's eyes might be opened, the servant saw what the master had seen all along, the whole mountain filled with chariots of fire and horses of fire round about Elisha. But how was it that Elisha had seen help where his servant saw none? Manifestly by faith, by spiritual insight; by that faculty or gift which enables men to see not only material things with the bodily eye but spiritual things with inward sense of their reality. And in this Elisha was even greater than his master. Elijah thought he was alone; he gave up the war because he was unsupported. Elisha could never do that; the whole heavens around him were thronged with mighty powers engaged in the same cause with himself. There is in his life no despondency, no flight into the wilderness, no prayer that he may die, but the calm and stedfast power of one who sees that they that be with him are more than they that be against him.

Manifestly this power of beholding the invisible and of relying upon supernatural aid for his country was the surest evidence that Elisha had a large measure of the prophetic spirit; of that spirit which could enable him to represent God's will among his people. The seeing of Elijah as he was taken up seems to have the same meaning. It also showed that Elisha was at home among supernatural appearances and events. And the visible evidence that he had seen the last of Elijah existed in the mantle which he picked up as it fell from the glorified prophet. The sons of the prophets, indeed, tho they saw in Elisha's again crossing the Jordan proof that the spirit of Elijah had come upon Elisha, could not persuade themselves their master had been rapt from earth, and made diligent but unsuccessful search for him through the country. But the mantle of rough hair which characterized Elijah was the fit symbol of the functions he had exercised and fittingly passed to Elisha, his successor.

That Elijah was translated without dying, the narrative plainly means us to believe. The appearances accompanying his translation were dependent on the mind of the beholder, seen by some, not seen by others. But the essential fact was that Elijah was rapt from earth, leaving behind him nothing but the symbol of his office. And no doubt when the fifty strong searchers returned and compared notes and became convinced that Elijah, the living man, had been bodily taken from earth, they must have felt nearer to a world unseen than heretofore. It grew indeed into a belief that Elijah was not far off or unobservant, but at hand and watchful, to return in the hour of his country's need. And in so unique a miracle as translation, when it occurs in the case of Elijah, it is difficult to see anything incongruous. For of all men he seems to have been least dependent on earth and most accustomed to live in God. He was indeed but a voice, an utterance of Heaven, without any obvious personal interests of his own, or any of the ordinary earthly attachments. That such a man should pass to the spiritual world as if already akin to it has in it something which commends itself to the imagination and the judgment.

Elisha succeeded to Elijah's spirit, because he was able in the midst of his natural grief when his master was removed, calmly to contemplate this removal. He saw him who had chiefly upheld God's cause taken from earth. He knew that the fifty strong men who had gone to seek Elijah would seek in vain. And yet he could quietly take up the prophet's mantle and depart, believing that the cause of God would still be adequately maintained on earth. Elisha had learned that not in the bodily presence of Elijah, but in the maintenance of his spirit, the safety of Israel lay.

What then remains with us as the practical teaching of this astounding scene but this, that in proportion as we are able to see spiritual things shall we be strong in spirit for the work the world needs? Spiritual vision is the source of spiritual strength. He who sees with the

distinctness of bodily vision the realities which belong to the spiritual world has a strength to which nothing seems impossible. He to whose inward eye the chariots of fire which accompany God's servants are clearly discernible cannot but have a courage and a hope not given to every man. It was this seeing of things invisible, this walking with God, this immovable persuasion that God means good to the world, is ever working toward a perfectly righteous kingdom, that gave Elijah and Elisha their strength, fidelity, and success in dark and evil days. And in our day, as in theirs, the men who do most of God's work in the world are those who see powers about us which are not of earth. It is a great step gained when we discard the notion that God is a mere spectator and not an energetic worker in this world. We cannot too emphatically tell ourselves that with divine energy God is now working in the world, spending among us the life and force that ever and unceasingly flow forth from the divine nature. Only believe, only learn to live in God's presence, in the presence of a living God, and not of one who is tired of earth and weary of interfering, and your own life will become the receptacle and the channel of a portion of that divine energy. And if Elisha, when he saw Elijah taken from earth, found it easier than ever to believe in the unseen, surely we may well believe, who know that our Master and Lord has ascended and reigns on high. If we feel insufficient for the work he has left to us, if we know not how we can ever tread in his steps and represents him on earth, let us remember that he is now at the seat of all power in order to aid us, let us constantly believe that there is a living One who once shared with us all the difficulties of life, enduring the contradiction of sinners against himself and all the formidable and overwhelming obstacles to every good work and solid reform, and is now ascended to God's throne that he may make all things new—let us remember and consider him, and we shall be animated with all the strength we need. They who can look upon Christ as he ascends, they who can believe that he who shared with us on earth in the very troubles and opposition we meet is now with God at the center of all power, will receive a double portion of Christ's spirit.

THE INDUSTRIAL ARMY.

BY H. L. STETSON, D.D.,

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FROM the extreme East and West of this country and various intermediate points organized bands of men, numbering fully 8,000, and calling themselves "The Industrial Army," or "The Army of the Commonweal," are moving toward the National Capital. Late in the afternoon of the Lord's Day, the twenty-eighth ult., one of these divisions, containing a thousand men, after a forced march of twenty miles and exposure for eighteen hours to one of the severest storms of the season, with only the protection afforded by their very scanty clothing, entered Des Moines. Tho wet to the skin, hungry, ragged, exceedingly weary with their long tramp through the deep mud, they moved briskly in regular order after their leader, who is one Kelley. He rode a valuable horse, which had been given him by some sympathizers. Thousands of people lined the streets through which this very singular host marched; but there was no expression of approval or disapproval. For the accommodation of these invaders a large brick building on the extreme edge of the city had been rented by the municipal authorities, and an abundance of food provided. They remained twelve days, and were supported by donations of food and clothing secured by a daily house-to-house canvass made by members of a local committee of citizens appointed for that purpose. Their stay here cost the city not less than $12,000. They would not move until transportation was furnished, and at last, having failed to secure any concession from the railroads, flat boats were constructed, and the "army," which had increased to 1,400, started down the Des Moines River.

From personal interviews held with 763 of these men, accidentally selected, the following information was gained: 60 per cent were American born; their average age was thirty-one years; 88 per cent. were unmarried; 29 per cent, were Republicans, 26 per cent. Democrats, 32 per cent. Populists, and 13 per cent. professed to be without any political faith. Their average wages had been $2.05 per day, and the average length of time they had been out of employment was six months. Eighty-three different trades were represented. The miners were in the majority over any other one trade.

In a small group of 48 there were found 15 Catholics, 7 Methodists, 5 Presbyterians, 2 Evangelicals, 1 Baptist, 1 Lutheran, 1 Episcopalian, and 16 without any Church connection. The lowest average wages for which they would work is $1.68 per day, while eight of them declared they would accept nothing below standard wages. Nearly all of the men in the "army" professed willingness to accept work if offered.

Professor Haurwick, of the University of Chicago, collected the following data from Randall's army, which started from Chicago a few days ago. He finds that of 262 men, 181 were skilled mechanics, 74 common laborers, 7 small traders and artisans who had failed in business because of the hard times. Of the skilled mechanics 70 were Union men. In all 70 different trades were represented. Out of 115 men only 2 had never been to school, while 87 had had a common school education, and 26 had attended high schools, colleges and universities. Eighty per cent. of them were single. Politically they were divided about as Kelley's army. The wages which the men had been receiving varied from $1.50 per day for unskilled labor, to $2.50 for Union labor. One-half were American born, and of the foreign born the English, Scotch and Irish predominated.

It is evident from these investigations that the "Industrials," as they are called, used to work and get good wages and that for some reason they, against their will, have been forced to become idle. Whatever the cause may be it has hit all trades and professions.

The army at Des Moines exhibited some very marked peculiarities. The men kept sober. There was no report of any drinking. They were very quiet and orderly, and gave the police no trouble. Tho a few of them advocated the doctrines of the anarchists, there was no attempt made to destroy property, nor was there any stealing. They carry the flag of the United States at the head of their column, and on the lapel of the coat, if the wearer was fortunate enough to have a coat, a small flag would generally be pinned. They profess great love and loyalty to the country. They have a chaplain and a chorus which sings very effectively the familiar religious hymns.

But there are other things which may clearly indicate the extent of their demoralization, for it goes without saying that they are demoralized. The quarters assigned them were very clean and in excellent condition; but they have failed to preserve anything like decency in their living. All slops and waste are thrown underfoot, until the ground is covered with horrible filth. A friend of mine saw one of them pick a stick out of the mud which had been formed as above indicated, and, without cleaning it, stir a kettle of broth which was cooking over an open fire, and the same act was several times repeated. I saw men stretched on the ground with their limbs resting in these filthy puddles, when only a few rods away was plenty of clean grass. Running diagonally across their camp is a shallow ditch, and into this was thrown a great mass of garbage. The entire camp was a festering mass of corruption. One can pity them, but he can hardly respect them when they have so far lost their self-respect that they are willing to live amid such nastiness, especially when there is not the least necessity for anything of the kind.

In answer to the questions: "What do you expect to accomplish?" and "Why are you in the army?" the following replies were received: "To get work," "To ask the Government to give employment to the unemployed," "Want free silver," "Want free coinage of silver," "To induce Congress to restore silver"; and every one said that he was expecting to have the Government make an appropriation of money for the relief of unemployed laborers or furnish employment of some kind. They are firmly convinced that the Government has fallen into the hands of persons who are administering it in the interest of the favored few, and they want this reversed. Employment by the Government at $2.50 per day for all the unemployed is the constant refrain in all of Kelley's addresses. He undoubtedly favors the free coinage of silver.

In our treatment of these "Industrials" there are some things which it will be wise for us to avoid; one is to make light of this most unique movement and quiet ourselves by calling them "crazy cranks," or miserable "tramps."

Is it any laughing matter when there are not less than 8,000 men who are moving through this country in organized bands? Is it a "huge joke" that while these men are marching to Washington there occur some of the greatest strikes and most dangerous riots ever known in this country? Even if these people are cranky and fanatical, and even tramps, it is surely a very serious situation when they organize themselves into armies and b gin aggressive movements to carry out their purposes.

It would seem that there is a call for a good deal of wise statesmanship just now.

And anything like the dispersion of these men and their suppression by military force or by those processes of law provided for criminals is fraught with the greatest danger. They have a vast amount of popular sympathy, and the laboring people may generally feel that the cause is one. Violence on the part of the authorities will produce even greater violence on the part of hundreds of thousands in all parts of the United States. There is no disguising the fact that the great mass of the laborers want the "Industrials" to succeed; and if they are defeated, except by the use of fair and open means and in a way which will show them their error, they are just in that condition when they will become exceedingly savage and terribly dangerous. It will be infinitely better for this country to allow these men even a little more than the strict letter of the law would permit than to make them feel that they have been defeated by superior force before they have had a fair opportunity to present their cause.

But they ought not to be welcomed as heroes and met with brass bands, or any demonstrations of approval; this will greatly increase their numbers and turn their heads and make them unmanageable.

It will not be wise to deny them the rights and privileges accorded American citizens who desire to secure from Congress certain legislation. From the very beginning of our history it has been customary for bodies of men to visit the State Legislatures and Congress and use every possible effort to secure the passage of laws favorable to themselves. Only recently the Chamber of Commerce of New York City sent its members by the carload to Washington to influence Congress to legislate in such a way as to favor them. They were after the same thing the "Industrials" are seeking. The latter do not expect to overawe Congress or force it to act. The principle is precisely the same in both cases; and who will say the method of the "Industrials" in trying to get the attention of Congress, which is so open and avowed that all the world can see what they are doing, is as dangerous as the means used by the Chamber of Commerce, which are so dark and quiet and hidden that no one but the immediate participants knows what was done. Let us have fair play. If the "Industrials" have no right to make known to Congress their needs by going to Washington (they have no arms and do not propose to use violence), then all these corporations and commercial organizations and manufacturers and capitalists, who have personally gone there in large numbers thoroughly organized for aggressive operations among the nation's lawmakers to induce them to pass this or that law by which they would be personally benefited, have equally violated the Constitution of the United States. That instrument sets no limits to the number who may present a petition, nor does it define their character nor forbid their going in a body.

READJUSTMENTS IN HAWAII.

BY THE REV. SERENO E. BISHOP.

IT is full two months since the quiet of Honolulu has been disturbed by any sort of commotion. It might almost be said to be four months; for the slight commotion about the Canadian veterans enlisted to restore the Queen never materialized into any active public proceedings. During these four months we have enjoyed a practical assurance that the Washington Government would not interfere against us. Nor has there been reason to apprehend any serious effort on the part of the Queen's adherents here. The Government has gone on with its regular function of administration as quietly and undisturbed as at any time in the past forty years.

It is very significant of our political peace and strength that this quiet and orderly condition prevails during this period when the Government is going on with arrangements for immediate reorganization of itself. It is proceeding to make the change from the Provisional to a permanent basis. Yet all is quiet; there is no commotion; indeed, there seems to be nothing to make commotion about. The whole is matter of obvious and suitable arrangement. As long as the Annexation which we had proposed to the United States had not been expressly denied, the existing Provisional Government could not appropriately be merged into one of permanent and regular form. Now, the time has arrived to do this; and it has begun to be done, in a deliberate and orderly manner.

Over a month ago an act was passed by the councils calling a Convention to make a Constitution. Eighteen delegates were to be elected to the convention, who were to sit with the eighteen members of the present Executive and Advisory Councils, President Dole presiding. The three former constitutions of 1852, 1864 and 1887, were all made by a few individuals and then proclaimed by the authority of the King. The people were not directly consulted. The masses of the people indeed were in a childish condition, politically and intellectually, and incapable of arranging such a matter for themselves. This political incapacity of the Hawaiian native population was always recognized by their chiefs. The controlling power in the Government was always reserved to the King and the Upper House of Nobles.

It was somewhat after a conservative maintenance of the habits of the past, that the existing authorities summoned delegates of the people to act with themselves in making the new Constitution, rather than leaving it entirely to popular decision. The election of the delegates is to be held in a few days, on May 2d. A registration of voters to participate in this election has just been completed, their principal qualification beyond those ordinarily required being to make oath to support the Provisional Government, and to oppose the restoration of monarchy. From the results of this registration, so far as known, a majority of the people will vote. A minority decline to take the oath required. Most of those so refusing are natives. It is public and notorious, that the natives are generally afraid to take the oath. They are under orders not do so from the adherents of the Queen, whom they still greatly fear. They were nearly all convinced last December, with the best of reasons, that she was about to be restored by the United States Government. The failure of this they regard as only a delay. Most of them still entertain no doubt that the lady, who continues to maintain a kind of state undisturbed in her own house, will soon reascend her throne; and then wo to all who have taken part against her in any way!

It may surprise Americans to learn after all that has passed in Congress, that these simple natives still fully

expect the policy announced by Mr. Cleveland in December to be carried out by restoring the Queen to her former authority. But why should they think otherwise, no official announcement having been promulgated to remove the positive impression of certainty in the matter made on them by the demand of Minister Willis on December 19th last? They believe, and from their point of view have the best of reason to believe, that the enforcement of that demand has only been postponed, and is likely to take place at any time. The effect is, at any rate, that natives, as a rule, do not dare to take an oath against the monarchy. They are under duress.

The great majority of the intelligent citizens, however, will vote, and their candidates are already selected. In making such selection, there has been just enough friction and squabbling between different sections of the supporters of the Government to indicate that they were alive to the importance of the occasion. No violent agitation has occurred, nor any considerable excitement. The Royalists on the ninth of April called a "mass meeting" to protest against the Convention, and to oppose taking part in the election of delegates to it. There was a very moderate attendance at the meeting, and no enthusiasm whatever was shown. Their speakers denounced the Convention as not being sufficiently democratic, and not representing the people, which was very fine from representatives of royalty! It should be noted from the foregoing facts how utter an absence there has all along been of anything like the "reign of terror" which Mr. Theo. H. Davies has been trying to depict as existing here. Mr. Davies takes a very dark view of our affairs as at present conducted, and sees no hope of peace or stability, except in a restoration of the monarchy under his late ward Kaiulani. To our minds here, however, everything points to stability, quiet and prosperity under the Government, reorganized as it is likely to be on a conservative Republican basis.

Considerable outcry has been made against this Provisional Government, as not representing the people, and as being an Oligarchy. As matter of fact, there has never been in Hawaii any government so truly representative of the great body of the active, intelligent community of these Islands. The men composing it were hurriedly chosen in a great emergency by an informal gathering of leading citizens of Honolulu, representing all the best classes. They chose the best available men, and installed them at the head of affairs. A great mass meeting of the whites unanimously authorized this selection. Both the Executive and Advisory Councils are composed of representative men in the community. Unlike most of the men in corresponding positions appointed by late sovereigns, they are all men who have been thoroughly trusted in business and public life. None of them owe their positions to favor. None of them wanted the positions they are holding, but took them at a sacrifice of personal interests, in order to serve the public in a severe emergency. Still further, these men have always held themselves amenable to clear expressions of public opinion. They have been entirely accessible to the opinions of the public, and have kept fully in touch with public sentiment. No men could have been more thoroughly representative of at least the intelligent portion of the Hawaiian public, leaving out those committed to the support of royalty. They have administered the Government with skill and economy. The finances have prospered and are in excellent shape, notwithstanding our share in prevailing hard times. They have shown great tact and moderation, as seen in the absence of violent proceedings of any sort during the period of their administration. The year of the Revolution has been a year of marked quiet and order, aside from the alarm created by Mr. Cleveland's policy in December.

It is not forgotten that we are quite exempted thus far from foreign interference, save that of the United States, and that we owe such exemption to the virtual protection of the United States. But for that powerful protection, our Government and our liberties would be in constant peril. Nothing is more obvious than the fact that Hawaii is utterly weak, and cannot stand alone. Our Islands are in mid-ocean, surrounded by several great powers which necessarily must contend for the possession of so important a commercial center. We are naturally dependent, and cannot remain independent. To the United States we naturally gravitate. When internal trouble arose, we naturally sought to surrender ourselves into the hands of that one of the great powers. The surrender was declined; yet the United States has to protect us from other foreign interference, and is doing so. For years past, our harbor has not been without the presence of one and generally two American warships, usually with an admiral in command.

Just now we are enjoying the presence and attentions of your most prominent naval officer Admiral Walker, known not only for naval but political ability. What may be his particular errand of chief importance here has not yet transpired. We can hardly be mistaken in our inference that your Administration regards the position of American interests in Hawaii as quite serious, and in some way needing looking after by a man of exceptional qualifications. Our conjecture is, that British opposition is anticipated to the occupation of Pearl Harbor which seems to be in prospect, and that Admiral Walker has been selected in view of such contingency. His predecessor, Admiral Irwin, has during the past month or more been giving especial attention to Pearl Harbor, studying it, and familiarizing himself with its features. Admiral Walker on his arrival, at once began applying himself to the same subject, making it evident that preparations for the occupation of Pearl Harbor formed a leading part of his mission at Honolulu.

HONOLULU.

A SUGGESTION CONCERNING A GREAT MYSTERY.

BY GEO. G. ROCKWOOD.

PROBABLY there is no object in art, science or nature—no fact in history—but what has been used, sooner or later, in the illustration of Divine Truth. Trained minds in every land, and of every tongue, seek in all the realms of knowledge some new and forcible figure or fact by which to carry conviction to the unbeliever of the greatness, goodness and mercy of God. Very often one thought or one simple truth will carry such conviction.

As an illustration, the writer finds in the death of the seed, the germination of the succeeding growth and the living flower or fruit that comes from it, a convincing argument of the resurrection of the body and the perpetuity of the living soul. So, in many of the subtle and difficult problems of the Christian religion, we find in that glorious nature of which we are a part, simple facts which often solve the most difficult questions which concerns the life and death of us all. They who most successfully find and apply these truths or facts in the illustration of vital questions, are the most successful in that sphere of usefulness in which every disciple can find his work begun but can never hope to find it completed. One of the subjects which always presents itself as miraculous and inexplicable, yet is accepted by the true believer, is the Holy Trinity, the three persons who make the one Living God. To many a pure, good soul does this great mystery come as an insoluble question. Each God, and yet only one God! To me nothing serves to render this more intelligible than the light which comes from the glorious orb of day. To the rays of the sun we owe the production of every hue that the eye of man is capable of appreciating. The light of that glorious body is the source of all the changing colors. It is veritably the source of all life; its absence continued is almost death to both man or flower. The poor miner, who toils in the great caverns of the earth in search of its inexhaustible riches, comes to the surface with pallid cheeks and hollow eyes; while almost every plant or flower loses its beauty, if not its life, when the warmth of the solar beam is long withheld. Then light becomes a tangible and real thing, a force in the world beyond all else. Without following this beyond our present needs, let us take the well-known experiment of Sir Isaac Newton and see to what it leads us:

A pencil or ray of light entering a dark room and falling upon a three-sided prism will, in passing through the prism, be separated into what are called the primary colors. The pencil of light is not only turned aside, but it is also widened out into a band which is truly painted with all the colors of the rainbow, every tone and hue being of the most marvelous brilliancy.

This long colored stripe is known to scientific men as the solar spectrum. Or, simplifying it, light has three distinct qualities; actinism (the chemical power), illumination and heat. Violet, indigo and blue represent actinism; yellow and orange the strongest illuminating power, and orange and red the force of heat. This triple action of light and the actinic or non-actinic power of certain colors being understood, we can comprehend the fundamental principles to which we are giving our attention. Light can be filtered by passing any or each of these qualities through various colored media; or any of the qualities of light may be used separately, or in conjunction with either or both of the other two. Now, till this is explained or demonstrated it is miraculous to the ordinary mind; but does it not suggest a solution of that other and greater mystery and truth to which we have already referred—the Trinty of the Godhead. If such power and beauty exist in one of the realms of nature, how much more likely that the Creator of this wonder should have power to establish the fact of the greater Trinity. In the illumination of the heavenly orb we have the great light which comes from the Eternal Father. While in the warmth which it imparts we feel the love of the Lord Jesus Christ, and in the actinic ray we have symbolized that most mysterious influence which beautifies all nature, and works in harmony with the two other attributes, like the Holy Spirit in co-operation with the Father and the Son.

NEW YORK CITY.

THE Moderator of the Presbyterian General Assembly, now in session at Saratoga, Dr. Samuel A. Mutchmore, is one of the few editors that have held that position. Dr. Engles, a former editor of *The Presbyterian*, Dr. Mutchmore's paper; Dr. Plumer, of the *Watchman* of the South, and Dr. Rice of the St. Louis *Presbyterian*, are, it is said, the only others. Dr. Mutchmore is a native of Ohio, of Scotch-Irish ancestry. He studied at Danville Seminary, and commenced his ministerial work in 1858 as a home missionary in Southern Kentucky. He has had several pastorates, in Louisville, Ky., Fulton, Mo., Carondelet, a suburb of St. Louis, and three pastorates in Philadelphia. In 1873 he became principal owner of *The Presbyterian*.

OUR WASHINGTON LETTER.

BY KATE FOOTE.

THE Senate is worrying along, for no other word expresses it, with the Tariff bill. Of the bill itself one can say it is well hated by both parties. Men differ so much in their opinions—they are not mere shades of opinion but downright and full-grown views forced upon them by their constituents or else held by themselves in opposition to their constituents and so making the holder very uncomfortable. The Republican Senators have not lost any chances during the past week to throw scorn on the other side of the chamber, because so many of the men there are obliged to uphold a bill which is so strongly a protection measure, and the other side has felt it very much; indeed, they have felt it enough to suggest the word "squirm" to the daily newspapers on the Republican side, whose reporters and correspondents sit in the gallery over the Vice President's head, and look on with a mixture of scorn and amusement when men as keen and sarcastic as Mr. Hale, Mr. Chandler, Mr. Hoar, and others on the Republican side make Mr. Vest, Mr. Harris, Mr. Vilas and others on the Democratic side, uncomfortable, until they rise and throw back as well as they can; others of the Democratic side receive the spearpoints of ridicule, as it were on their shields and toss them off silently. It has been interesting to watch, especially as Mr. Teller took it upon himself to lecture his own party and warn them that the country is waiting for their action and that to prolong discussion is to prolong the low tide in business affairs. Mr. Aldrich, of Rhode Island, who has the business of conducting the bill on the Republican side, is on the alert. With all the long speeches, which interrupt for an hour or two every day, he pushes the main business of the discussion along, so that many pages of the renowned 400 Jones-amendments are taken in hand and passed upon every day, getting more and more interesting as the affair goes on. Mr. Lodge one day gave a very excellent definition of raw material. There is no such thing as "raw material," said he—on our tariff bills are only things that have been touched by the hand of labor. Raw material is what grows or lies in a state of nature utterly untouched by man. As soon as it comes within the realm of labor it ceases to be raw. The iron ore of the miner is his finished material, and the cloth which represents the highest product of the loom is the raw material of the tailor who makes it into clothing. Virtuous reformers said to the manufacturers of New England, "what you want is free raw material": in other words, everything which comes into your mill you want free of duty, while everything that goes out should have a high protection. Such a proposition is utter folly, and yet that doctrine was preached up and down the land, to the workmen in the industries of Massachusetts, and we were assured that the Republican Party was cutting its own throat because it would not grant free coal and free iron.

Mr. Hoar on another day met Mr. Berry, of Arkansas, and was very severe with him because the latter reproached the Republicans for delaying the passage of the bill. Mr. Hoar said:

"There is not any Wilson bill here, and the honorable and distinguished gentleman who has given that name to the bill, if we may trust the public press, is eagerly awaiting his recovery to help to do with the Democratic tomahawk what we are denied the privilege of doing on the Republican side—slaughter this robbery and plunder and extortion and picking of pockets.

"Stand up, Democratic Senators, if you will, and say that you are personally in favor of this bill, the whole of you, a majority of you, a tenth part of you. You will not do it. 'We are going to vote for this bill and to stop your mouths if we can,' you tell us, 'not because we believe in it'—they say it is wicked through and through—'not because the American people believe in it'—they say it is wicked through and through—but because two or three gentlemen have got together in a committee room or corner somewhere, like the three witches in Macbeth, and concocted this hellbroth which we have promised them to swallow."

Another day Mr. Chandler, of New Hampshire, crossed swords and there was a keen encounter which brought down the galleries and the Senators themselves.

Mr. Chandler was flinging back the accusation that the Republicans were delaying the bill made by Mr. Gorman. The latter had taken an hour which he covered with one of his smooth, plausible, characteristic speeches. In it he threw the whole blame of the delay in passing the bill upon the Republicans with a manner that would have convinced an angel if the denizen of the celestial regions had not kept up with the times or had been careless in his watching of the doings here. Mr. Gorman was listened to by full galleries, and he made quite a peroration at the end, depicting the joys that would be the lot of the country when the Democratic Party after so many years of being in the wilderness should at last come to its own through the passage of the present Tariff bill.

Mr. Chandler asked: "Where is, then, the Democratic majority that you say can pass this bill? Why do they not do so? Where is that united Democracy that we hear of all the time, with its majority on this floor of forty-two Senators?" To be sure, where is it? Cannot

a majority rule? Mr. Teller afterward made a motion to table the bill. It was lost by a majority of ten, of which the negatives were all Democrats with the three Populists; yet these three cannot be depended upon by the Democrats to vote for the bill. Several of the Republican Senators, however, are inclined to be cross with their own party because of the lack of sympathy with them on the question of free coinage of silver, and they hamper the minority. A bill will undoubtedly pass ere long; it will go to the House, and then—then—will come the real struggle, the conference that will have to give the final shape to the bill.

Among the great Appropriation bills that are waiting at the door of the Senate is the Consular and Diplomatic bill. It is now in Democratic hands, and Mr. McCreary, of Kentucky, is the chairman. The bill is drawn up, of course, by the Democratic members, and even now, when they have the control of both Houses, has the old earmarks of economy much as it used, when they cut down the salaries below living rates, and sent the bill to the Senate, knowing that they would bring up the salaries, while the House posed as an economical body. Now the Senate is Democratic, and there is no apparent reason for this parade of frugality, and the bill provides a fair compensation for many of its consuls. "But," said Mr. Hitt, of Illinois, who has been a member of the Committee for many years, and who gave a speech on the bill not long ago, "the trail of the old serpent is still there, the force of habit cannot be overcome at once. It is still hard for the Democratic Party to appropriate for its own officeholders at a fair rate."

Then Mr. Hitt showed some of the discrepancies of the bill in his quiet, gentlemanly way, that always makes even the noisy and busy House listen. In framing the bill as many specific estimates as possible were given, so as to know exactly where the money goes. So the Secretary specified the salaries of many of the clerks; but, finally, he had to ask for $20,000 in a lump. The committee calmly ignored the very specifications that had been asked and gave the large sum, making the whole amount for the salary of clerks fall several thousand dollars short of what it must be and will have to be.

Yet through these consulates last year passed $776,000,000 of commerce on its way to our ports. Those very offices where the salary is cut off returned to the Treasury over a million dollars of revenue above what they cost. The work in these offices piles up, more than the consul can possibly do, and yet a few dollars of the clerk's salary is refused, and this is the kind of economy that is shown. In Paris and London and Liverpool we have less need of consuls than in more remote countries. Law is justly administered in these civilized countries, there is less for the consul to do, and his pay is higher than in those countries where there is little law, and that badly administered—in these countries the consul is often a foreigner; and where you most need the protection or your country's flag and her strong arm, there you find a man who can hardly speak your language. The position is so poorly paid that no American will take the office. The duty of a consul should be to protect American citizens. A man is more important than a dollar. Also there is no recognition of zeal or efficiency. In one case so great is the political pressure for high places that our consular clerk from Japan, a Mr. Scidmore, who has filled his office admirably for many years, wrote to Mr. Hitt: "Do not let them promote me, I shall be turned out in less than a year." Yet Mr. Scidmore is an accomplished, educated gentleman, and has written a book on the Ministerial and Consular Courts of the United States, which is a standard work on those subjects.

Mr. Hitt added a little of the history of our foreign consuls and ministers. At the very time when General Schenck was being jeered at and criticised at home, one of the first men in public life in London said that in the whole diplomatic corps in London there was not his equal in breadth of view, quickness and strength of mind. So, too, Kasson, Phelps, McLane, Cox, Morton, eminent for success in diplomacy, went from this House. The book on international law of highest credit was written by Henry Wheaton. Elihu Washburne as a diplomat was great. In the Franco-Prussian War, in 1870, he protected under our flag hundreds of his countrymen and thousands of Germans living in the capital and in the greatest danger. All the other diplomats fled; Washburne stayed through it all. "The stars and garters disappeared," said Mr. Hitt; "but the Stars and Stripes stayed on." For weeks he was the only means of communication between the contending forces—"a discreet, courageous, dignified American Minister."

Mr. Hitt went on to show how indefinite and unsystematic our habit has been in the matter of foreign consuls. England keeps hers continuously in service and reaps the good in her merchant service, in the respect that is paid to her flag all over the world. Of course this makes us think of a civil service among consuls at least, and also let me interpolate here, that the House almost abolished the Civil Service clause for the Legislative Appropriation bill by trying hard to vote down the money for its support. It so nearly succeeded that there should be a danger signal hung out at that particular point.

Mr. Hitt, who gave this admirable speech on our foreign service, has had an interesting life, commencing as a newspaper man and having as his early work that of accompanying Mr. Lincoln in his celebrated series of speeches with Mr. Stephen A. Douglas; it was a good political education, and ever since Mr. Hitt has been in political life. He was Secretary of Legation in Paris from 1874 till 1881, where he learned much practically on the subject that interests him now. It was there he met the beautiful Miss Reynolds, now Mrs. Hitt and as beautiful as ever, with dark eyes, fine features and much grace of manner.

When we come down from the Capitoline Hill, and think of other things than the whole country, we find that there are other things besides tariffs and diplomats.

Mrs. Cleveland, with the two historical infants, has gone to Buffalo to visit her mother, Mrs. Perrine, making it so purely domestic that the people of that city who would like to see her feel a little hurt they are not allowed to be as civil as they would like. But Mrs. Cleveland is very domestic in these days, and is more interested in kindergartens than in dinners and balls.

Mr. Cleveland has also gone on another informal expedition on a lighthouse tender, to shoot snipe and rest his mind. He has had success among the birds, the newspapers declare, and a hundred or so snipe have fallen before him, and also he has been a good fisherman, and "snooped" many out of the water and into the frying-pan from the waters of the sounds along the North Carolina coast. Telegraph wires have not followed him nor reporters. The inhabitants of Moorehead City, in North Carolina, gathered on one occasion to see the President, whom they, as part of the "solid South," had helped elect, in his high boots and a soft hat and muddy shooting clothes embark on board that dingy little craft, the "Violet," which is so little like a "ship of State" that they could hardly raise a cheer as he stepped on the gangplank, and the White House has been empty for several days of its family.

Meanwhile the steward and his men have put the rooms into summer clothes. Matting and muslin make the halls and offices cool, and even the great expanse of the East room has become a desert of matting; and from the south windows the view over the private garden on the white lot and the monument, is over beds of flowers, smooth, green grass and the interlacing boughs of trees, green with the richness of full spring.

We have had two weeks of opera at reasonable prices, with the reward that reason of that sort always gives—full houses, and delightful audiences of the best people. In the boxes and in the body of the house, I saw the British Minister with his family, the French Minister, the Marquise Imperali of the Italian Legation, and many of the fashionable set; all of them, in fact, in the course of the two weeks. We had "Carmen," "Cavalleria Rusticana," and the old favorites, "Traviata" and "Trovatore," with "Aïda," and others of the fine operas.

Fine Arts.

THE ART STUDENTS' LEAGUE OF NEW YORK.

BY SOPHIA ANTOINETTE WALKER.

THE nineteenth year of the existence of the Art Students' League of New York and the second of its occupancy of its new quarters has just closed. The throng of students has already overrun the two and a half floors of the beautiful Fine Arts building on Fifty-seventh Street, and preparatory classes are held in an annex near by. More than one thousand students are enrolled for the year (many of whom are in attendance upon more than one class), and the financial support of the institution is assured by an annual income from students and members of more than $48,000, attracting students from every section of the Union by a high standard of excellence. The League is recognized as a mighty agent in the art instruction of the country.

A little club of students began it, feeling that the Academy of Design was not keeping its schools abreast of the times, "for the purpose of giving thorough instruction in drawing, painting, modeling and composition." Professor Wilmarth, of the Academy, gave efficient aid at first; but it became his wish to divert the members from their ambition to found an institution and to absorb them into a school of his own corresponding to the Julien School in Paris. Mrs. Julia E. Baker and others succeeded in defeating this side-tracking suggestion. Mr. Walter Shirlaw and others were its early instructors. The League moved from Sixteenth Street to Twenty-third Street, and finally into its present quarters. With a corps of twelve professors it is "an institution" completely realising the unselfish ambition of its founders.

There is excellent balance among the instructors, which could hardly be secured if the government of the League were in their hands. Each has his private opinion about the others which occasionally transpires. The draughtsman says of his former pupils, now studying with the painter, that they have forgotten all they ever knew and would better go back to the antique. The painter says of the draughtsman's pupils that they are learning free-hand photography, which is anything but art. The man of forms and contours says that work by pupils of the impressionist does not "exist" (or give the impression of roundness and solidity in the objects represented) and the impressionist feels that the work in the class conducted by his neighbor is woodeny and unsuggestive. Yet the Board of Control holds the nice adjustment of these warring opinions, and the school profits by divers types of artistic ability.

Mr. Twachtman, whose delicate impressionistic landscapes would never suggest that he sign himself "pupil of Boulanger and Lefebvre"—draughtsmen of iron contours as they are—has charge of the preparatory class. Pupils begin, of course, with block hands and feet, and they are taught to make the shades by the juxtaposition of the finest lines of charcoal point, following the modeling of the surface represented, allowing the form of the mass of shade to determine the outline of the object. Mr. Beckwith or Mr. Volk then takes the pupils, molded to delicate fragility of feeling by Mr. Twachtman, and makes them work boldly, almost rudely, with charcoal or stump, seeking character and solidity. Then they fall into the hands of Mr. Kenyon Cox, with his mania, useful but acute, for "construction," of Mr. Mowbray or Mr. Brush, instructors of the life classes.

Mr. E. E. Simmons, who recently received the Municipal Art Prize, will take the Cox antique class the coming year, and probably the Dumond Life Class. Mr. Simmons will be a rare addition to the teaching force of the League, as he is a Harvard graduate, a man of strong and original individuality, capable of expressing thought adroitly and ingenuously, having the compulsory force of a born teacher who is not happy nor content until he has set his idea, firmly grafted, in the mind of the student. Mr. Chase, Mr. Weir and Mr. Reid will continue their work in the painting classes. Mr. St. Gaudens will keep the modeling class, and Mr. Carlton one of the sketch classes.

The progressive character of the League is assured by its democratic government. No clique of *sociétaires*, weighted by traditions of the past, controls its destiny. The members of the League, in their capacity as students, may be roughly handled by their instructors; but the time of reckoning comes when the new Board of Control is elected for the ensuing year. Before these king-makers instructors bow; their appointments depend on the quality of their instruction, for one-third of the Board of Control are active workers in the school. No officer of the League is paid a salary. The president's duties are as onerous as honorary, and there was a strong effort made this year to create an office sharing presidential responsibilities, and having a salary attached. In a ring-ridden world, the League felt it unwise to make a financial prize of one of its offices, and it compromised by giving the president a salaried clerk.

In this lively little community of students, seething with ambitions, it is a great thing to be a member of the League. "Artists and students intending to make art a profession, who have worked in the life classes three months, may be elected members of the League if recommended as eligible by the Board of Control." A member's class fees are much less than those of a student, and they are progressively reduced. A good proportion of the students work in a morning class, an afternoon class, a sketch class—where the members of the class pose for one another in the gloaming hours—and in the evening class. They could not endure such work were there not a rarely pure atmosphere, material and spiritual, in the place, or without the motto chalked high in the Life rooms—"Draw firm and be jolly."

Lunch is provided in the "students' room" at cost. The hungry get a sandwich, a cup of coffee, a bowl of soup, from the maids behind the counter, and serve themselves at deal tables. In the students' room, too, is the store where paints, canvases, etc., may be bought at reasonable prices.

The "members' room" is a quiet place little frequented where members may rest, write or look over the foreign and American illustrated magazines. A young lady is always there who acts as librarian and secretary to the Board of Control. A fine toned piano, palms by the small-paned windows, choice drawings, engravings and reproductions on the tinted walls adorn the room where members receive their friends and where the monthly meetings are held. These members' meetings are social, musical and gustatory. There is a refined social atmosphere about the school. Young men and women work side by side, except in the life classes. They serve on committees together, lunch together, and meet each other constantly in the halls. There are fewer loungers, fewer persons making a business of flirtation, than would be expected among so many students absolutely without supervision. The tone of the school exacts a high standard of behavior.

It is not to be understood that there is no fun—even noisy fun—sometimes. Occasionally the men's life class comes out on to the upper landing and serenades the League, imitating various instruments of a band or the cries and music of the Turkish dancers. Toward the end of the year, when the relaxing weather has its effect on the most industrious, frolics become numerous, culminating in the annual exhibition of the Society of American Fakirs, preceding the serious exhibition of students' work. Its placard, being a whimsical likeness to the announcement of the Society's exhibition, appears on the bulletin board. Mr. Will Low's Greek figure in graceful pose, forming the design for the Society's placard, is parodied by a long, gaunt female holding a pretzel in one hand, a beer mug in the other. The "fakes" are often very funny; usually they are absurdly suggestive of the favorite pictures in the Society exhibition. Miss Cecilia Beaux's portrait of a baby, with the truncated nurse; Mr. Weir's "Baby Cora" reappearing as "Baby Roarer"; Mr. Chase's fleecy white clouds reproduced by dabs of actual white cotton, the plain beneath bearing a sign—"Dangerous Passing," were some of the favorite subjects this year. The illustrated catalog utilizes a number of cheap advertising cuts. One of a sewing machine bears the title "The Singers," by H. O. W. (H. O. Walker).

The "fakes" brought at auction about a hundred and fifty dollars—seventy-five of which the fakirs gave to the "Fresh Air Fund."

Many feel that charity begins at home, and that money should be secured for an elevator to bring up students

who are not able to walk up four flights several times in a day.

The annual exhibition of students' and members' work has already been noticed in these columns. The Rothschild prize for the best life drawing made in May has been awarded the second time to a man, Mr. Melville Nichols, to the great discouragement of the members of the women's life classes, far more numerous than their competitors.

The instructors of the life classes hold *concours* to rank the students once in four weeks, each class by itself. Promotion from the antique to the life classes is generally the result of *concours*. Original compositions, usually upon some biblical or classical subject, are called for monthly in the life classes. Often the shape and size is given when a decorative subject is prescribed. His perception, strengthened by daily exercise in drawing the human figure, memory and fancy of the student are thus called into play.

Unfortunately these compositions are not absolutely required, and, as usual in this country, the memory is comparatively undeveloped. The Japanese obtain their breadth of treatment largely through the development of that faculty in their pupils. School children are taught to observe fish, grasses or shadows, and to reproduce what they have learned in design. Facility and dexterity are thus promoted more rationally than in our art schools.

The lack of originality and spontaneity in our exhibitions might be supplied through memory training, as well as by the employment of an instructor like Mr. Walter Shirlaw or Mr. La Farge for a life class composed only of those who have acquired and practice accurate draughtsmanship. Such men as the two named are capable of imparting enthusiasm and the artistic perception and power which transcend accuracy. Another thought in connection with the great numbers of students intending to make art a profession is that art is a very poor profession from the financial standpoint, and many of these bright young aspirants in this center of happy industry are beginning a weary road.

Not every one can win the Chanler prize. It will be remembered that Mr. Bryson Burroughs, of the League, received it, with the income of $900 assured for five years, two years ago. The League sent him out with his young wife, also a member; and it is proud of the yearly recognition he receives and the certificate of progress from the French administrators of the fund, signed by Messieurs Gérôme, Pavis de Chavennes and Benjamin-Constant, which hangs framed in the hall.

The Brooklyn Art School draws the teachers for its life and painting classes—Mr. Shirlaw and Mr. Chase—from New York; and in other departments the work is notably weak in comparison with that of the Art League.

Mr. Shirlaw is a man of intense artistic nature, who is able to communicate the same spirit to his pupils in a remarkable degree. The life painting at the League is photographic in comparison with that of his pupils in Brooklyn. It would be a sad day if no art school could find a place for such a teacher simply because he soars rather than plods—and teaches men so.

NEW YORK CITY.

Sanitary.

MUNICIPAL SANITATION is a theme on which Dr. John S. Billings has written a series of able articles for *The Forum*, and the citizen who reads them will realize how very far from perfection are the arrangements for sanitation in the most advanced of our American towns. Dr. Billings calls attention to a book lately put forth and paid for by the Sanitary Association of Würzburg, a German city of 60,000 people—a town of the size of Wilmington, Del. A perusal of its table of contents shows us that altho public sanitation in this country has made advances on which we may justly plume ourselves, we are still very deficient in our ideas of what matters bearing upon life and health are within the scope of regulation and amendment. It goes to the very underlying foundation of the town, with a truly German thoroughness in its chapters on the geology of the locality, and follows with climatology, ground water, rivers, history, population and death rates of the place, on its water supply, sewerage, public baths, abattoirs, gas works, schools, hospitals, public disinfecting establishment, modes of caring for the dead, sanitation of the prison, and the laboratory for the examination of suspected articles of food and drink. No American city to-day has the data on which such a book concerning its sanitary status could be founded: but as one looks through the catalog, which one of those topics can he say has no bearing on life and health? Until within the past five years it may be said that most of the dwellers in our cities have been criminally indifferent to general insanitary conditions, unless a nuisance forced itself on their attention by invading their personal precincts, they didn't give it a thought; but there is a great change, and there is a growing conviction that enlightened action can do much to ward off threatening evils, and men are also beginning to see that what is the interest of one is the interest of all. They perceive that all need pure air and pure water, and are willing to pay large taxes to secure these fundamental elements of life, and so we do not doubt that New Yorkers will cheerfully pay the $25,000 it has cost to remove the menacing nuisances that were abated from the Croton watershed. The intelligent denizen of the town will feel grateful that the benefits of the new and costly aqueduct were not allowed to be neutralized by avoidable contaminations, so, no matter what it cost, the nineteen strokes were not to be lost for lack of the twentieth. A careful perusal of the Würzburg book will show how much in advance of us the Europeans are in public means of disinfecting, efficiently, the hardly earned garments of the poor, without destroying them, and how they are learning to limit the spread of diphtheria, scarlet fever, etc., by having hospitals for the isolation and care of patients suffering from them. We certainly have made tremendous advances since pigs ate out of gutters at the sides of the streets; but there are boundless regions yet to conquer.

....Says Sir Henry Thompson, an authority of highest rank on the other side of the Atlantic:

"I have come to the conclusion that more than half the disease which embitters the middle and latter part of life is due to avoidable errors in diet, and that more mischief in the form of actual disease, of impaired vigor, and of shortened life, accrues to civilized man . . . in England and throughout Central Europe from erroneous habits of eating than from the use of alcoholic drink."

In our own country, Prof. W. O. Atwater has made the chemical constitution of foods and their physiological adaptation to the health and life of man a profound study. As the fruit of close and protracted observation, he puts forth the opinion that the average American eats too much meat; that he would have better health if he supplanted part of his meat-supply by the more nutritious of the vegetables, such as peas and beans, and naturally and inevitably this better-adapted food will make him a happier man. Our second conclusion is arrived at from the compilations of those trade journals that give a condensed account of the consumption of meat throughout the length and breadth of the land, and it is found that since the forced retrenchments of the "hard times" have been put into practice, the general consumption of meat has fallen off about thirty per cent. The last member of this Triangle of Life comes in an item from the *Chicago Daily News*, in reference to a meeting of the National Burial-Case Association about to be held there. Of course, the ubiquitous reporter interviewed the president of the association, who discoursed as follows:

"The business just now is depressed, like other branches of business. People economize in the way of funerals, as in everything else; and it is a curious fact that the mortality in the country has been lower during the last six months than in the same period for years. Whether this is owing to the hard times or not I would not pretend to say."

Whether this is the genuine silver lining to the clouds that have lowered over the land during the winter of 1893–'94 we will not attempt to say, but the three conclusions form a highly suggestive chain.

....An investigation of the origin of certain outbreaks of smallpox in England has shown that in most of these the disease had been brought to the town by tramps. In one case it had been shown that forty per cent. of all the cases originated in tramps who lodged in casual wards and lodgings. These tramps are those professional ones who abhor nothing so much as work, and have no manner of conscience toward their fellow-men; and the medical officers unanimously agreed that they ought to be restrained from inflicting injury on their fellow-men. It seems that the moment a case of infectious disease is discovered in a ward, these worthless creatures flee in every direction, carrying the disease to new points of departure. The convention in which this matter was discussed demonstrated, that more than 5,000 cases could be traced to the tramp alone.

....The Board of Health in this city have resolved on a general and thorough house cleaning in the tenements. They conclude their "resolves" by: "And whenever any want of cleanliness, or any defect in plumbing or drainage, or any other unsanitary condition is found, to order that the said premises be cleaned and repaired." Their work will not be complete till a second inspection shows that the work "ordered" has been thoroughly done.

...It seems incredible that after a town, where the wells and cisterns are demonstrated to be infected, is supplied from an uncontaminated source, people will still keep on using the death-bearing "old" water. The city of Memphis has had a splendidly pure artesian supply since 1889, and yet people still use a large number of wells, every one of which is unfit for use.

School and College.

SUMMER schools for young men and young women have become quite the thing. Mr. Moody's Conference at Northfield, Mass., for young men, was so successful that it was determined to have one for young women. This was attended last year by 180 young women, representing 41 schools of learning, people's societies and mission organizations. This year the conference for young women will be held June 22d-28th, in Northfield, Mass. Mr. Moody himself expects to be present throughout the conference. A list of attractive speakers is announced. The aim of the conference is to be practically helpful to all active Christian workers, whether in young people's societies, city mission work, or other branch of Christian work. It is also intended to stimulate and strengthen intercollegiate relations and give the young women of various institutions an opportunity to come together and know each other.

....Tabor College (Iowa) closes a successful year with commencement, June 10th-13th. The college section of the State Teachers' Association, of Iowa, is making progress in the work of raising the standard for matriculation and for graduation in Iowa colleges. The minimum requirements are being carefully determined. The work done in Tabor this past year has been in advance of these requirements. Prof. William A. Deering (Ph.D. Allegheny College) is added to the faculty as Lecturer on the Art and Science of Teaching, beginning his work with the next year.

....It is announced that Miss Agnes Irwin, of Philadelphia, has been appointed Dean of Radcliff College, or Harvard Annex. She is about sixty years old, and is the head of a private school in Philadelphia. She is not, it is said, a college graduate, but nevertheless is a learned woman, being a good Anglo-Saxon scholar and mistress of several languages.

....One of the largest Sanskrit classes in America is that in Boston University. It began the year with twelve members, and is closing it with eleven.

Personals.

QUEEN VICTORIA has knighted two men who have been most prominently connected with philanthropic and industrial advance. One is George Williams, familiarly known as the father of the Young Men's Christian Association, and the other is Isaac Pitman, the inventor of the Pitman system of phonetic shorthand. Mr. Williams holds the presidency of thirty religious and philanthropic societies, and is associated as a director with fully a hundred more. At the same time he is at the head of a large London dry goods house, and personally supervises its affairs. He is at present seventy years of age, but has the activity of a much younger man. The knighthood was probably given in honor of the jubilee of the Young Men's Christian Association, to be held on June 6th. Mr. Pitman is eighty-one years of age. His first treatise on shorthand appeared in 1837; and he became the originator of the spelling reform, to which and the propagation of his system of phonetic shorthand he devoted his entire attention after 1843.

....An Englishman named George Griffiths started from London on the morning of March 12th to circumnavigate the world, and beat the record of seventy-four days, held by Nelly Bly, of New York. His route took him to Paris, Rome, Naples, Suez Canal, Ceylon, Singapore, Hongkong, Yokohama, Victoria, Vancouver, Montreal by the Canadian Pacific, and then New York, whence he sailed by the North German Lloyd steamship, "Trave," reaching London in sixty-four days, eleven hours and twenty minutes.

....The Wistar Institute of Anatomy, which has been opened in the University of Pennsylvania recently, is a memorial not only to Gen. Isaac J. Wistar but to Dr. Caspar Wistar, who published the first book on anatomy issued on this side of the Atlantic, and who succeeded Dr. Rush, the father of medicine in America. Dr. Wistar was an intimate friend of Boswell at Edinburgh, and knew Thomas Jefferson well, succeeding him as president of the American Philosophical Society.

....The present Patriarch of Alexandria, Sophronius, is ninety-five years of age, and is passing the fifty-fifth year of his consecration. He is thus probably the senior bishop of Christendom and the oldest in years. Next to him come Archbishop Kenrick of St. Louis, who was consecrated fifty-three years ago, and Pope Leo XIII, who has been fifty-one years a bishop.

....A German, Herr Heinrich Krohn, of Paris, in 1889 proposed to contribute the sum of 100,000 marks to found an academy of the German language, with the object of making it a universal language. Since that time nothing has been done in the matter, and the Berlin Society for the Purification of the German Language is trying to have some action taken upon it.

....It is reported from Germany that Prince Krapotkin, the noted Nihilist, has been arrested in Russia, whither he had returned in disguise.

Charities.

WHILE it is true that with the opening of the summer much of the distress of the winter has passed, it still remains a fact that there are multitudes of persons who need employment; also that there are many employers who would be very glad to assist such if they could come in contact with them. Accordingly a number of persons who have been prominent in relief work during the past winter, especially so far as it has had to do with securing employment, have formed a Mutual Employment Society for the purpose of bringing employers and employés together. They do not propose to help tramps, workmen with a long list of references, foreigners, etc., but those who through illness or change of firms, dullness in certain lines of trade, are in enforced idleness, others who are glad to work but spend days looking for a vacancy, and still others with first-class references, who need merely a word of introduction from some one who has taken the trouble to verify the references and made the inquiries in a friendly manner. The agency is free, no charge being made to any. An office has been opened at 25 Clinton Place, near Broadway, and a superintendent of wide experience in this work has been placed in charge of it. There are books for registration open to all applicants who can furnish proper references. The Board of Directors includes many men well known in relief work. The President is the Rev. John B. Devins, of Hope Chapel; the Secretary, John Seeley Ward, Jr., of 1 Broadway; and the treasurer, John P. Townsend, of the Bowery Savings Bank; and on the finance committee are Drs. Rainsford, Faunce and Lavelle, Logan C. Murray, William Ives Washburn, Robert C. Cornell and Frederick Nathan. To meet the funds necessary there are fees of membership for individuals of $2, churches and societies, $10. Other things being equal, preference will be given to applicants coming from members of the society.

....The will of the late Jesse Seligman, of this city, is said to include a very large number of charitable bequests, forty-two in all being mentioned, all connected with this city. Among them are several Hebrew institutions, asylums, dispensaries, schools, etc., the Roman Catholic Orphan Asylum, Five Points House of Industry, Protestant Episcopal Orphan Home, Children's Aid Society, the Societies for the Prevention of Cruelty to Children and for Improving the Condition of the Poor, Howard Mission and Home for Little Wanderers, rescue homes, and a large number of dispensaries. The sums are not yet made public.

Music.

BY E. IRENÆUS STEVENSON.

THE announcements of summer musical entertainments in New York yearly find a wider public, resident and visiting. Not all the town's cultivated element can leave the brick and stone of town behind it. A warm night of the early or later summer is, undoubtedly, not one degree cooler for a good concert; but it is indisputable that there are many persons who are less apt to think of the thermometer's tyranny under musical conditions. The great Saengerfest, to be held at the close of next month in the Madison Square Garden, is an incidental event, prefacing New York's summer music, one which is assuming more and more the complexion of a song-festival of decided musical attraction. Its continuance will bring an uncommon accession of musical visitors who are interested in the work of representative German vocal societies throughout the United States. As the weeks elapse, it is to be presumed that there will be some energetic if not pretentious performances of opera, from at least one respectable source of supply. And the summer of 1894 offers one very cheerful matter. The reorganization of the Brighton Beach orchestral concerts, to be directed for another extended season by Mr. Anton Seidl, has been a peculiarly welcome pledge of the spring. These will be begun with some social formalities, due to the Seidl Society of Brooklyn, on June 30th, and occur daily at three o'clock in the afternoon and eight o'clock in the evening, as during the good old days—two daily concerts. Aside from the general and wide scope of the programs—always a marked trait of the Brighton series—Mr. Seidl proposes to present, during the summer of 1894, large portions of various classic operas, French, Italian and German, in "recital" fashion; several concerts, each to be devoted to one composer's music; and it is expected to make Friday evening of each week a regular symphony-concert night. A large number of decidedly "popular" programs will also be presented. Soloists have been engaged plentifully, especially for those concerts that are largely of vocal music. The series of concerts will not conclude until the customary autumnal date. It is no exaggeration to reckon these concerts under Mr. Seidl's care among the very valuable privileges of New York's musical complement.

Artists, like wiser men, can relish a little really good nonsense occasionally. A very amusing booklet has lately made its appearance—anonymous, perhaps so with much discretion. Its innocent title is "The Handy Lexicon of Music; Based upon the Learned and Thorough Works of the Late Professor Kalauer; With many Additions by the American Editor." The Boston publishers, Messrs. Dole & Praetsch, vouchsafe no obvious clue to the witty identity hid behind the name of "Peter Sebastian Donnerwetter." As for Professor Kalauer, he is indeed of blessed memory with Mr. Donnerwetter. Yet one suspects him as apocryphal. The Dictionary is largely biographical. Many things in it will not be discovered in Grove, tho they are worth knowing. The book is announced, to begin with, as in its "twentieth edition." But a conservative note mentions innocently that "the first nineteen copies are each reckoned as a complete edition," and that "this is a French device." The information following this starting-out overflows with fun. For example, we learn of ancient and honored Czerny, as follows:

"CZERNY (Carl, 1791-1857).—A man of cruel nature, who could not endure small children, and therefore kept writing Études. Ever since his death, in 1857, a commission has been engaged in counting these Études, but no end of them has as yet been found. This fabulous fructivity is only to be explained by his incredible virtuosity in finger exercises."

In recent years there has been shown a zealous or controversial spirit as to Johannes Brahms's inspirations. Perhaps Mr. Donnerwetter's notice of the profoundest of modern German symphonists will be of service to those who incline to one or another view of his scores:

"BRAHMS (JOHANNES, 1833—).—Etymologists have decided that the great Brahmin caste of India are a branch of the followers of this anomaly—a present-day classic. It requires a special education to become a true Brahmin. One must take the same course as with olives, and learn to like him. Some are constitutionally unable to do this; and these unfortunate Philistines have and deserve the unmitigated scorn of the genuine followers of the great Brahms. He is still alive, but is said to be unapproachable, both as a man and a composer."

The American public and New York City will feel that peculiar discrimination is shown in the reference to Dr. Antonin Dvorak, now of the National Conservatory of Music, East Seventeenth Street:

"DVORAK (ANTON, 1841—).—Dvorak first attracted attention by the peculiar way in which he spelled his name. Of late he has been at the head of a New York conservatory, where he surprised the trustees by insisting that a head was a head: and so he got ahead. Having exhausted his native 'Bohemia,' he found a source of inspiration in the melodies of the American Negroes, and has written a symphony and a quartet based on plantation themes. Thus he intends to found a new school of music, which hitherto has been lacking in the United States."

So run sundry of Mr. Donnerwetter's well-considered biographies in brief. But his Dictionary is not silent as to other matter than musical biography. Three scintillant gems of information (selected at random) are herewith proffered and commended; especially that one of interest to the Wagnerian enthusiast:

"EISTEDDVOD.—A famous Welsh institution, where prizes are usually offered to those singers who will pronounce the greatest number of consonants in a given time. The word 'Llwyddiorchllsywddeonmawrllywbryn' usually wins the game. Welsh airs are usually combined to furnish a pleasing entertainment, always ending with Welsh rabbit. You must first catch the rabbit.

"KEY.—It is by keys that composers wind up their pieces, so that they go of themselves. Many modern compositions are regarded as good for nothing unless the key changes every three bars or even oftener (see 'Bar'). Students have been known to go insane in their endeavors to use all the keys furnished a single score.

"ZUKUNFTSMUSIK.—A German term meaning Music of the Future.—Invented by Richard Wagner for pieces of music in which the older composers introduced themes which Wagner desired to use for his own future compositions. For instance, Mendelssohn was notorious for this refined process of systematic thievery. Thus he begins his Overture to the 'Fair Melusina' with the Wave-motive from the future 'Rheingold,' his A minor Symphony with one of the loveliest motives of the equally future 'Walküre.' . . . Even the once so gallant Schubert could not resist the temptation to compose Music of the Future. He despoiled the ransacked 'Nibelungen,' and took the Blacksmith-motive for the Scherzo of his D minor Quartet."

Mr. Donnerwetter is clearly a learned and independent lexicographer; and there are assuredly some encyclopedias of music which are less to be admired than this result of his affectionate respect for the works of Professor Kalauer of blessed memory.

News of the Week.

DOMESTIC.

THE New York Constitutional Convention resumed its sessions at Albany on May 23d. President Choate announced the committees, which were prepared with perfect fairness for the different parties. The committees, consisting of seventeen members, are composed of ten Republicans and seven Democrats, and the same proportion obtains in the others. The question as to the right of the convention to decide about its own membership has been raised by the issuing by a justice of the Supreme Court of ninety injunctions to restrain it from unseating one of the members. This has not yet been definitely settled. A large number of proposed amendments to the Constitution were submitted, many of which were of a pronounced character, tho it was thought that no radical amendments would be suggested. Among the amendments suggested were the following: Against an appropriation for sectarian schools or churches; doing away with justices of sessions; providing that jurors shall be six in number instead of twelve; abolishing the office of coroner as a constitutional office; restricting the suffrage to those who are able to read the Constitution in the English language and write their names; reapportionment of the Legislature providing for a Senate of 32 members, as at present, and of an Assembly of 128 members; creating a court of pardons consisting of the Governor, chief judge and two judges of the Court of Appeals; increasing the salaries of the Senators and Assemblymen from $1,500 to $2,500; providing that Senators shall be elected for three years and Assemblymen for two years; for a court of appeals to consist of one chief judge and twelve associate judges; conferring the right of suffrage upon women; disfranchising voters who take bribes, and suspending the right of suffrage in the case of such persons as wilfully neglect to vote for five years. These were only a part of the entire list. The warrants for the first installment of compensation of the delegates and employés raised the question of compensation for Sundays. The rate of payment is ten dollars a day, and it has been the rule in the State Controller's and Treasurer's office to allow for Sundays in cases of daily compensation. President Choate refused to allow it, and appeal has been made in some cases.

....In Congress the discussion on the Tariff bill has covered the metal schedule, which was finished on the 26th. Senator Hill made a motion to put lead ore on the free list, but it was defeated. The feature of the discussion was a speech by Senator Gorman, of Maryland, in which he said, that altho personally opposed to an income tax, if it should appear that a majority of the Democrats in Congress favored it he would not refuse to vote for the Tariff bill in order to kill the income tax provision. In the House several appropriation bills have been passed, and a bill to repeal the ten per cent. tax on State bank legislation has been discussed.

....In Congress the question of neutrality in Hawaiian affairs has been brought up, the point being pressed that a statement of the purpose of the United States Government not to use force for the restoration of the Queen would aid materially in settling affairs on the island. An effort was made to carry it through without debate, but an objection having been made the resolution was laid aside.

....Investigations into the police management of New York City by the Committee have been carried on through the week, one of the police commissioners being on the stand and charged with accepting bribes. The Governor having vetoed the bill for paying expenses of the Committee, the Chamber of Commerce have called for subscriptions to meet the requisite amount.

.....At the Pennsylvania State Republican Convention, at Harrisburg, Gen. Daniel H. Hastings was nominated for Governor. The platform pronounced in favor of bimetallism and the expansion of the circulating medium of the country until the same shall amount to forty dollars per capita of the population.

....Governor Flower has signed the Rapid Transit bill for New York City. This is the one prepared by the Chamber of Commerce. It requires a vote of the people in the fall. Mayor Gilroy, Russell Sage and others interested in the elevated road, oppose the bill very sharply.

....The House of Representatives, in Committee of the Whole, rejected the provision for salaries and expenses of the Civil Service Commission; but when it was brought to a roll call in the House itself in open meeting the vote was reversed.

....The coal strike has continued through the week, and is becoming more and more serious. There have been many collisions with the police, especially when the strikers have sought to prevent workmen from continuing their work.

....The Supreme Court of the United States has decided that the Western Union Telegraph Company is not liable for damages to the sender of a message in cipher for errors in transmission.

....The Democrats in Alabama have nominated Representative Col. William C. Oates for Governor. He is a strong supporter of the Administration.

....The Twenty-first National Convention of Charities and Correction commenced in Nashville, Tenn., May 24th.

FOREIGN.

....In the House of Commons a motion made by Sir John Lubbock to divide the budget into two parts was defeated by a vote of 161 to 121, the greatest majority the Ministry has had for some time. Lord Rosebery, in an address at Birmingham, expressed his hope that the Liberal conference at Leeds would speak emphatically in favor of a great limitation of the powers and prerogatives of the Lords. This, he claimed, would be in the interest not only of the Constitution and Liberal legislation, but also of the Lords themselves. He attacked Joseph Chamberlain as a turncoat, a dexterous but not a serious politician, whose speeches were the mere legerdemain of a wandering rhetorician. The House of Commons has adopted, by a vote of 166 to 39, a resolution affirming the principle that charges in connection with parliamentary elections should be defrayed from the public funds. John Morley, in supporting the resolution, said that it would open wider the doors of the Commons to men of moderate means, notably the workingmen. Mr. McCarthy has issued an appeal to the Irish people calling for immediate and generous financial aid in order to maintain for the remainder of the session the constant attendance of the Irish members whose presence is essential to the Government in its effort to carry into effect its pledges to Ireland.

....A most important movement of retrogressive and centralizing character has been executed by the Czar in an imperial ukase depriving all the ministers, governors and other high dignitaries of the power which they have hitherto freely exercised of appointment and dismissal of official subordinates of all classes and establishing under the Czar's immediate direction a special committee of control such as existed for a few years under Czar Nicholas. It is rumored that it is connected with the recent arrests of many minor officials in the different departments. The only reason given is the irregularity and illegality of certain appointments and promotions. Political arrests are being made on every hand. About two hundred students of St. Petersburg University have been arrested or expelled. Thirty persons have been banished to Siberia.

....Considerable interest has been aroused by a treaty concerning the Congo Free State, which has been concluded between King Leopold and the British Minister to Belgium. According to this the King recognizes the British sphere of influence as indicated in the Anglo-German treaty of July, 1890, and abandons to England a small strip of territory in the region of the Upper Congo and Lake Tanganyika, which gives England access northward to the Nile, and completes the link between the sphere of influence in Egypt and her South African possessions. Various reports come as to the reception of this news by European powers. France is said to be very bitterly opposed to it, but under the present circumstances of a Cabinet crisis is unable to accomplish anything. Germany, it is reported, looks upon it with approval.

....There has been a Cabinet crisis in France, the Ministry resigning on a simple motion of the order of the day, resulting from an attack upon the Minister of Public Works. There is a very general feeling that Premier Casimir-Perier could have avoided the crisis had he really desired to do so. He found that his position was hampering him in his ambition to succeed M. Carnot in the election for the presidency next fall. Efforts have been made to secure a Ministry, but as yet without success. Different ones, including M. Bourgeois, M. Dupuy and M. Brisson have been summoned, but have found it difficult to secure a Cabinet. There was a general expectation that a temporary Cabinet would be formed to tide over until the next general election.

....Affairs in Servia remain in much the same condition. The Russian Government has informed their Minister at Belgrade that Russia will in no way interfere in the present state of affairs. This is generally understood to mean that the Czar has disapproved entirely of King Alexander's course in favor of his father, and that it is a breach of faith which the Czar will not forget or forgive. It is reported, also, that Russia and Austria have exchanged notes on the subject and agreed to act in concert. Russia does not plan to support Prince Karageorgevitch.

....Queen Victoria celebrated her seventy-fifth birthday on May 24th. Among the various exercises there was a grand dinner given to Rear Admiral Erben, Captain Mahan and the officers of the United States crusier "Chicago." Lord George Hamilton, formerly First Lord of the Admiralty, presided. Letters of regret were presented from Lord Rosebery, Lord Northbrook and others, and there were a number of addresses. On every hand it is looked upon in England as a token of sincere regard for the United States.

....Professor Richardson, of the American Archeological School at Athens, has discovered the foundations of a temple at Eretria, 80 feet by 46, which was apparently destroyed by fire, and many different objects of value have been uncovered. The excavations at the Heræum, in Argos, are also to be concluded under the auspices of the American School.

....Mr. Gladstone's right eye was operated upon for cataract on May 24th. The operation was entirely successful, and Mr. Gladstone has since been doing very well, the condition of the eye showing no unfavorable symptoms, and the healing of the incision making rapid progress.

NOTICES.

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The Independent

130 FULTON STREET.

NEW YORK, May 31st, 1894.

For Subscription Terms see Page 35.

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THE ASSEMBLY AT SARATOGA.

IT can be no matter of surprise to any intelligent observer that the General Assembly should suspend Prof. H. P. Smith from the ministry of the Presbyterian Church. Considering the history of the past year or two such a result was clearly inevitable. The lower courts had decided against him; and the supreme court had not only decided against Professor Briggs, on similar grounds last year, and that, too, in the face of a verdict of acquittal by the Presbytery of New York—but it had declared by a resolution, separately adopted, that the Bible, as we now have it, "when freed from all errors and mistakes of translators, copyists and printers, is the very word of God and, consequently, without error." This interpretation of the doctrine of the Standards made it impossible for Professor Smith to justify the position he had taken and for which he was arraigned and condemned by his presbytery.

His Church, speaking by its chief court, refuses to allow one of its ministers to teach that the Bible, as we have it, is not without errors. It does not believe that it is a mixture of inspired truth and uninspired error; and even tho it be asserted that the alleged errors are unimportant, and do not affect the value and the certainty of revelation, the Church will not countenance such a doctrine.

Upon this point and the kindred point of denying the inspiration of the Bible in the sense in which inspiration is attributed to the Scriptures by the Scriptures and the Confession, the Assembly, by a vote larger than that of last year in the Briggs case, condemns Professor Smith, and thus emphasizes the positions taken by previous Assemblies. There can be no doubt that this decision represents the Church. The Liberal vote is smaller than it was in Washington by fifteen. There seems to be no bitterness of feeling over the result, and we anticipate no division.

Not less important than this decision is the action respecting the control of theological seminaries. The Assembly has pronounced strongly in favor of direct control of these institutions. In doing this it has reversed the deliverances of the Assembly in 1829 and in 1870. The Assembly of 1870, the first of the reunited Church, declared the plan now adopted to be "impracticable" and "undesirable." It is still a question whether it can be accomplished. No coercion can be applied to any seminary which refuses to come into line with the wishes of the Assembly Some will yield at once; others are likely to hesitate, and doubtless some will refuse to make the necessary changes. If most of the seminaries, including Princeton and McCormick, conform to the new requirements, those which hold out would feel that their refusal would be regarded as a reflection on their loyalty. There will unquestionably be friction, and it is a question whether the protection against heresy will be very materially increased by the plan of direct control. In case of conflict an appeal to the civil courts would be necessary in the last resort, and these appeals do not always lead to satisfactory results.

THE GREAT COAL STRIKE.

THE great bituminous coal strike is the industrial event of the year. There are 190,000 miners engaged in this industry, and all but some 12,000 of them are on strike. It is a huge labor combination, reaching from Colorado to Virginia, and covering the great mines of Pennsylvania, Ohio and Tennessee.

The purpose for which they have struck is to secure uniform wages of seventy-five cents a ton; and the immediate occasion has been the lower wages paid in Pennsylvania, West Virginia, Ohio, and parts of Kentucky and Tennessee, and the threat to reduce prices elsewhere. The strike is sympathetic in those mines where the full price has been paid, and the purpose of it is to produce such widespread distress that public sentiment will compel the mine owners to pay the price demanded. Already the railroads, which use soft coal for the most part in their engines, and the great manufacturing establishments that use their coal have nearly or quite reached the limit of their supply, and are suffering very greatly for coal. Meanwhile, not only is the supply thus limited, but the mines which are still operating are threatened or have been attacked; and, worse still, the railroads have been taken possession of and the miners will not allow them to carry coal. They are determined to make the condition as bad as possible so as to secure their object.

Now we have no objection whatever to the price asked. We presume that it is no more than they ought generally to be paid; and it ought to be quite as possible, and, indeed, much easier for mine owners to combine to put up the price of coal so as to meet the increased cost, as for the miners to combine to demand increased wages. Those who would suffer from that are the general public; and those who use coal certainly ought to pay a fair price for the support of those that do the hard work of digging the coal out of the earth. Not a word can be said properly against such a combination of the miners or of the owners.

But most criminal and utterly revolutionary has been the conduct of these operators, mostly foreigners, in their attempt to terrorize those who are still at work and to interfere with the peaceful conduct of traffic. There have been already serious encounters between the strikers and the workers, or the officers who are protecting them, and not a few men have been killed. Such lawlessness should be suppressed without mercy. If men are at work for such a price as they are willing to work for, and other men attempt to interfere with them, they are interfering with human liberty; they are making this not a free country but a land of tyranny. Governor Altgeld, to whom we owe no thanks for some of his other actions, has not wholly failed in recognizing this fact, and has very properly called out the militia to protect property and life. We have pretty nearly come to the end of the abominable interference of the Western Coxeyites with the railroads which they have seized; and now to have these strikers seize railroads and break down their traffic, is a crime that must be suppressed at whatever cost.

The most provoking feature in the whole is the attitude of the absurd and impracticable Governor of Colorado. He is doing what he can to interfere with the protection by the sheriff, of the mines and the railroads. He says that sheriffs cannot bring deputies from one county to another, and if they do it he will call out the militia and suppress them. It is a war between the Governor and the sheriffs. May the Lord have mercy upon the people of Colorado.

THE SAMOAN QUESTION.

IT is quite evident from the recent letter of Secretary Gresham to the President, that it is the policy of our Administration to withdraw, if possible, from the tripartite agreement with England and Germany concerning the Samoan Islands. The history of our connection with the Samoan question goes back for some years. During President Grant's Administration an agent was sent out to inquire as to the condition of the Islands and the sentiment of the people, and it was reported that annexation to the United States was desired; but it has never been the policy of this country to annex this group. When Germany and England partitioned the Islands of the Pacific between them, leaving only the Samoan and Hawaiian groups, we saw the importance of obtaining a coaling station, and entered into a treaty with Samoa, securing Pagopago. Almost immediately thereafter England and Germany adopted a similar policy. Both have considerable commercial interest there, more in reality than we have; and Germany has seemed determined to secure control of the whole group. By a series of acts of threatening character, including the seizure and transportation of the native king, it compelled a protest on the part of our Government under the former Cleveland Administration. Our Secretary of State, then Mr. Bayard, made a strong protest against the course of Germany, and negotiations were opened for a settlement of the whole matter by treaty. This, however, was not concluded until Secretary Blaine, under the Harrison Administration, took the matter up, and a treaty was negotiated at Berlin under which the three Governments of Germany, England and United States became responsible for a stable administration in Samoa under a native king.

Secretary Gresham reviews this history, and comes to the conclusion that we have gained little or nothing for our departure from precedent and our interference in the affairs of other nations, except a series of troubles and of expense. He thinks we ought to abandon our task in Samoa and leave the matter to England and Germany; and it is reported that our Ambassador to England has received instructions to this end. This treaty, however, cannot be abrogated and our Government cannot withdraw from the responsibility it assumed several years ago without the authority of Congress; and we trust that Congress will be slow to give it.

It is true that the Samoan group is nearer to Australia than to the United States. It is true that our present commercial relations with it are not of supreme importance. It is also true that in direct returns we have received little as a Government for the responsibility we have assumed. But we are not sure that this is not a very selfish view of the question. It has been our policy not to engage in entangling alliances with foreign nations; but we did take part in the Brussels Conference, when the Congo Free State was erected, and we did so in the interest of the world and of humanity. It is by no means obvious that the responsibility for the good government of Samoa should rest solely upon nations which are as distant as Germany or England. The commercial world is interested, and the world in general, in good government in the Pacific groups, and just why we should be relieved of all responsibility in this matter is not clear. Experience has shown that the natives are so divided among themselves that they cannot maintain a stable government. It is necessary that other powers shall step in and guarantee what the Islands cannot command, and our interest in them is sufficient to justify us in continuing to be one of these powers.

Moreover, it is by no means sure that these Islands will not assume a more important relation to our commerce in future. When the Nicaragua Canal is open they will be in the direct path to Australia and New Zealand and to various Eastern countries. It is admitted by everybody that Samoa furnishes the best harbor in the South Pacific. We have a valuable concession in the coaling station of Pagopago, and if we want to maintain it, it is to our interest to continue the tripartite agreement.

The Administration has made a sad mess of the Hawaiian affair in hastening to undo what the previous Administration had done. It took positions from which it had to retreat. It looks as tho, forgetful of the humiliation it then suffered, it is bent on involving itself in the Samoan question. It is time to call a halt in the diplomacy of the State Department, at least until Congress shall have investigated the matter and decided what our policy shall be.

MISS LAZARUS ON JUDAISM.

WE have once before called attention to the noble plea made by Josephine Lazarus, a sister of the late Emma Lazarus, for a grand theory of Judaism; and we have said that her ideal very closely approaches the moral ideal of Christianity, if it is not identical with it. This modern Deborah the Prophetess again summons the Hebrew hosts in *The Jewish Messenger*, and her long appeal is one of the noblest pieces of writing we have lately seen. She tells the Jews that they are living in a new age, one that must work as great a revolution in Judaism as any that it has experienced. It will not do, now that Rabbinism is falling to pieces, to let faith in God go with it. She will not allow, as it is often said by Hebrews, that the Jewish ideal is justice, a higher ideal than the Christian ideal of love. She says:

"Only through love is the true moral life attained, the moral law fulfilled, explained and justified, touched and quickened into a passionate holiness, instead of a soulless code of external obligation and conformity. Love *is* religion, the binding force of the universe—that which binds man close to man, which binds man close to God. Only to the eye of love that pierces the very heart of things and searches the inward part and reins can justice ever be revealed.

"And this, then, is the crucial test, the kernel of difference. We may do away with rabbinism, we may strip away husk after husk of outward distinction, all artificial barriers and enactments of separation, every badge and label that divides the Jew from the rest of the world, but here, and here alone, hidden in the depths of the spiritual life, is the truth that shall set us free and make us one with our fellows, because it makes all men truly brothers, children of one loving Father, and all alike sharers of the divine life. 'For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto those who call upon him.'"

And it is a Hebrew, and not a Christian, that thus quotes Paul, and who says it is not enough "to be born into a race and a religion," and "that we must be born again into larger and higher conditions than this religion and this race permit," that "we must be born not of the flesh, but of the spirit which apprehends God, which recognizes and reveals him in close and tender relation, personally and individually to each and all of us." She has read deeply of Jesus as well as of Paul; but this spirit, she says, is the Messiah, whether incarnated, as Christians believe, or whether it is yet to incarnate itself as Jews believe—and without that spirit Judaism is maimed and cannot preach peace to the world. If this is Judaism, there is something very noble about it, and we honor its prophetess, as we do the memory of her poet sister. She belongs to one of our most prominent Hebrew families, and is a munificent patron of our Metropolitan Museum.

Editorial Notes.

WE give this week nine solid pages to the reports of assemblies or conventions of half a dozen religious bodies now in session. Much the larger portion of this space is given to the Presbyterian Assembly, at Saratoga, and we can hardly be mistaken in saying that in no Presbyterian paper will there be found a report so full, so nearly verbatim, of the discussion and action on the two important questions that come before the presbytery, the case of Professor Smith and the control of the theological seminaries. We believe that not Presbyterians alone, but that all who care for the welfare of the Church, are interested in this discussion, and it is our duty to make our report complete. For such reports the general reader has learned through many years' experience that he must go to THE INDEPENDENT. We are obliged to add four pages to our regular issue in order to make room for these reports. The most distinguished citizen of Spain, Emilio Castelar, formerly President of the Spanish Republic, writes enthusiastically of the Parliament of Religions in Chicago, the full reports of which he has read with delight; Maurice Thompson protests against too much booming of the Britons in literature; the Rev. James Denney, of Scotland, who was called to the professorship of Divinity in Chicago Theological Seminary, provides the first of two or three articles on the value of Scripture, these articles forming the substance of a sermon delivered by him in Chicago before his election which attracted great interest; James Payn supplies miscellaneous and interesting English notes; the distinguished Scotch theologian and preacher, Dr. Marcus Dods, writes on the Call of Elisha; President H. L. Stetson, of Des Moines College, Ia., describes the industrial army which lately visited Des Moines, in what may be called a companion piece to an article published by us two weeks ago on the Coxey Army in Washington; the Rev. Sereno E. Bishop tells of the later developments in Hawaiian politics; George G. Rockwood gives a scientific illustration of the doctrine of the Trinity; Kate Foote presents the topics of interest in Washington; Miss Walker describes the work of the Art Students' League in this city, and Mr. L. E. Chittenden gives a very interesting study of insect life. There is a long and admirable descriptive poem on a biblical subject by Irving Bacheller, and there are other poems by Charles A. Brinley, Lilian Whiting and the Rev. Norman Plass; and stories by Augusta Larned, Hetta Lord Hayes Ward and D. Z. Noorian.

AN article of very considerable importance, entitled "A Compromise Christian Union," by the Rev. Thomas Munnell, is found in the April number of *The New Christian Quarterly*, organ of the Disciples. He asks the question whether a Christian union based on compromise would be right and practicable. The most important part of the paper is the biblical argument, in which he states that there were differences between the Jewish and Gentile Churches in the apostolic time far greater than now exist among the Baptist, Presbyterian, Methodist, Congregational, Episcopal and Christian Churches; more serious errors than existed between any two of these or, perhaps, among all together. He describes the various views and practices prevalent in the Church of Corinth, and then asks:

"Is infant baptism less pardonable than infant circumcision in the primitive Church? Is rantism for baptism less pardonable than the offering of bull's blood after Jesus had died once for all? Is the error of said denominations as to the design of baptism a greater error than the observance of new moons, holy days, and the whole ritual of the Law of Moses? A satisfactory settlement of these and cognate questions would decide whether we, in uniting with said orthodox denominations, would be more latitudinarian than the Apostles were in bearing with the Jerusalem and Corinthian Churches of their day. We should be no less true to the truth than the Apostles were, nor should we be less wise and forbearing than they as to those who held honestly to erroneous views of the Christian religion."

He believes that such union is practicable, and that the present influences are strongly in favor of such union, and that we need not be more strict than were the early Apostles. Such union need not even demand such uniformity of church polity in his view, and he concludes:

"But the time for moralising is past. Action is now in order; and I suggest that if none of the stronger religious bodies will n itiate the movement, our General Board of Missions take measures to secure a conference of representative men from each of said bodies to devise the best methods of bringing the influence of the Church of God to bear for the destruction of the saloon, for the protection of our public school system, and for the co-operation of Christians in every good word and work. Such a movement would draw to it the Young Men's Christian Association, the Young People's Christian Endeavor, the W. C. T. U., the Masonic and other fraternities, and would welcome the twentieth century of the Christian era with a suitable preliminary to 'The new heavens and the new earth wherein dwelleth righteousness.'"

The proposition that the Masonic and other fraternities which have not a definite religious purpose should be brought under the wing of such a Church union is something which is startling and not essential to the plan, altho it is beyond question that when Church union comes there will also come with it a great development of the allied benevolences. We fear that Mr. Munnell is far in advance of the sentiment of the churches which honor the teaching of Mr. Campbell, and the Editor's comment implies as much.

THE Senate Investigating Committee has reported that the charge of an attempt to bribe two Senators—Kyle and Hunton—to vote against the Tariff bill is true. The man who made the attempt was Charles W. Buttz; but the committee did not succeed in finding out in whose interest the attempt was made, or for whom he was acting. The investigation respecting the alleged influence of the Sugar Trust, in charge of the same committee, did not proceed very far, because, as was perfectly natural, the newspaper correspondents who made the matter public, refused to tell where they got their information, pleading their right to refuse to answer because of certain decisions of the Supreme Court. The committee are of the opinion that these precedents do not apply to that case; but it is difficult to see how the correspondents can be compelled to betray their informants. It is to their interests to hold out, otherwise they would not be trusted, in many cases. It is to be hoped, however, that the committee will be able to probe these reports to the bottom, and expose the guilty persons to public reprobation and to appropriate punishment.

THE first direct response from other denominations to the proposals for Church union offered by the New Jersey Congregational Conference has come from the New Jersey Conference of the Christian body of churches, which met at Irvington, N. J., last week. A special request was sent to members of the committee of the Congregational Conference of New Jersey to be in attendance, and three of their number were present and made addresses explaining what was the position and the purpose of the Congregational body. They were received with much enthusiasm; and on motion of Dr. J. J. Summerbell, it was voted to appoint a committee which should present the subject of a closer union with other denominations, and especially with the Congregationalists, to their General Conference, which will meet next fall. A committee was also appointed to offer to the Congregationalists a definite plan for federal union. That plan was drawn up with some minuteness and adopted after a number of cordial addresses warmly indorsing fellowship and union, but not taking up the particular scheme of federal union recommended. That scheme provided for permanent committees of both bodies with checks and vetoes, whose action should be binding upon the respective State bodies. It is a great pleasure to see a tentative plan of proposed union which goes a step further in the way of bringing into practical application the initiative proposals of the Congregationalists; and we anticipate that the National Conference of the Christians will be found in sympathy with the spirit of the action taken by their New Jersey Conference.

....Here is imported patriotism. In a New York journal called *The Hebrew*, now in its fourth year, printed not in the Yiddish or mongrel Hebrew-German, but in the real old Hebrew of the Bible, is a translation, of "My Country 'tis of Thee" into good Hebrew rhyme poetry by G. Rozenzweig. A literal translation of the first and last verses are as follows:

"My country, blessed country,
Home of liberty and rest,
To thee I sing.
In thee my fathers lived and died,
The wanderers found hope;
The mountains shall bring deliverance
To all thine inhabitants.

"Thou God, creator of light,
Who art the fountain of liberty
To thee we pray.
Send thy light to our land
Preserve our freedom.
O hide thou us
Under the shadow of thy wings."

....It is sad to see American Episcopal papers constantly coming out in defense of the continued establishment of the Anglican Church in Wales. Here is the leading organ of that Church in this country telling us that if the Church of England "has signally failed to do the work it was endowed to do," then this failure "has been largely due to the poverty of the Church in Wales." Such a defense is disgraceful; it gives the lie to the whole New Testament theory of evangelization, which is "not by might nor power, but by my word, saith the Lord." If the Church of England has not a sufficient endowment in Wales, it has a good deal more than the Dissenting Churches there have, and they have not failed to do the work. We are told that it is pure ignorance to say that the Church of Wales is "sustained at the public expense." But it is a fact, nevertheless, that very much the larger portion of the support of the Anglican Church in Wales comes either from direct tithes or from tithes that have been compounded; and a tithe is an outrage. The right of tithing or of receiving interest of compounded tithes is one that should be taken away without redress.

....We thank our Cleveland Catholic contemporary for its information that the encyclical of the Pope on the Scriptures is not infallible. We are perfectly aware of that fact and published some time ago convincing evidence from Catholic authorities that for all practical purposes there are no infallible Papal utterances, unless it may be one or two in a century. As we understand it the doctrine of infallibility is a vast, portentous apparition which, when challenged, melts into thin air. We believe that the dogma of the Immaculate Conception meets the conditions of infallibility; but there has not been one infallible utterance among all the declarations of the present Pope. What we want to understand is whether Father Zahm is not guilty of great temerity, not to say heresy, in giving approval to teachings which must be explained away with great ingenuity to make them seem consistent with the Papal encyclical.

....Mr. Thompson, in his philippic, "Booming the Britons," certainly cannot refer to American humorists, for they are accorded as high a place by English readers as by our own. Bret Harte, "Mark Twain" and Mr. Stockton have a stout English following, as also have those writers that pose before the public as purely American, like Joaquin Miller, Walt Whitman and Whitcomb Riley. Two other American men of letters have won hearty appreciation in England, almost more than in their own land—Dr. Holmes and James Russell Lowell. Another matter which must be taken into account as affecting the sale of American books in England is the fact that the English public are not book buyers. They draw books from circulating libraries, and so read, but do not buy, the popular books of the day.

....Here is *The Catholic Citizen*, of Milwaukee, that says it will not make a Catholic question out of the attempt of the League for the Protection of American Institutions to ingraft in the New York Constitution the plank to forbid the appropriation of money to any institution under sectarian or ecclesiastical control. It says that the Catholics of the West have no interest in such a question; and it is inclined to think that the energies of the Catholic Church are too much devoted to the work of sustaining hospitals and asylums to the exclusion of more important moral work. "Let the State use its own money for State charities and let Church institutions stand on their own bottoms"; and so say we.

....Here is a tribute, incidentally given, by the Hon. F. W. Seward, to the work of Christian missionaries in Samoa. When he was connected with the Department of State, under President Hayes's Administration, an envoy from Samoa, a native, called on Mr. Seward. He says:

"When it fell within the scope of my official duties to receive and converse with him, I remarked the purity and correctness of the English he spoke, and asked how he had learned it. He replied that his chief text-book for the study of the language had been the Bible, and that his instructors were the American missionaries."

The missionaries, we may add, were not American, but English.

....The most careful student of American Catholic history which that Church can boast is, we suppose, Martin Griffin, editor of *Griffin's Journal*. He has been looking over the text-books in history issued by Catholic publishing houses, and he says:

"There are no school histories known to me with so many errors as those for Catholic schools. But correcting them has brought disfavor on me. Errors people like are preferred to truth; and yet truth is beautiful."

....We are glad to have the explorers get back to Jerusalem. It has been determined that the new excavations at Jerusalem shall begin on Zion and proceed toward Ophel, with a view to exploring the whole tract lying between the south wall of the city and the valleys of Hinnom and Jehosaphat. Mr. Bliss has opened the work. This will uncover what remains of structures erected in the days of David and Solomon, and may show much older ruins.

....The following is an honest statement of simple justice, and we are glad to see it in *The Northwestern Christian Advocate*:

"In the wiser day coming, every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches."

....Here is again a forward current in the Catholic stream. Father Malone, editor of *The Colorado Catholic*, who was removed from his parish by Bishop Matz, has been reinstated by Archbishop Chapelle, whose decision is complimentary to the pastoral work of the priest, and Father Malone last Sunday conducted high mass in his own church.

....The idea of a duel in Boston! It is amusing, it is farcical, it is lamentable, it is abominable, it is criminal. The lawyer and the editor must have gone to sleep fifty years ago, in Virginia, and just waked up in Massachusetts. We are glad to see that the law is after them.

....We thank the Episcopal Bishop Kinsolving, of Texas, for a very noble defense of his right to take a Negro clergyman with him not only into the chancel of his church, but also to his home and table. It was thought a terrible sin against the convention of caste.

....The vote suspending Professor Briggs last year was 376 to 116; that against Professor Smith last week was 396 to 101. This does not indicate that the liberals are gaining; for the case against Dr. Briggs was surely as strong as that against Dr. Smith.

....A grand convention of railway employés has met in this city to discuss plans for closer unity. Delegates have come from this country, Canada and Mexico. It seems to be doubtful whether they will accomplish any thing of value.

Religious Intelligence.

THE PRESBYTERIANS AT SARATOGA.

PROCEEDINGS OF THE GENERAL ASSEMBLY.

ACTION ON CONTROL OF THE SEMINARIES.

TRIAL OF PROFESSOR SMITH'S APPEAL.

THE APPEAL NOT SUSTAINED.

THE SECOND WEEK OF THE ASSEMBLY.

FULLY REPORTED FOR THE INDEPENDENT.

BY THE REV. JOHN B. DEVINS.

FOLLOWING the precedent established at Washington last year, the General Assembly of the Presbyterian Church has placed its stamp of disapproval upon another minister. By a vote of 396 to 101, the Rev. Dr. Henry Preserved Smith, for many years a professor in the Lane Theological Seminary, has been suspended from the ministry, rather, his appeal from the action of the Cincinnati Presbytery has been denied by the highest court of the Church, from which there is no appeal. Three days were given to this case. The charge was made repeatedly during the trial of Dr. Briggs that he was convicted not so much for the views which he held, as because of his unhappy manner in expressing them. The man and his theory were inseparably connected, however, and both went to the wall. This year the man on trial has been universally praised by advocates and opponents alike. But again the man and the theory could not be separated, and both went down together. Coupled with severe strictures upon the theories of the higher critics were many tender expressions for the man charged with holding them. During the long roll call the expression was heard not infrequently: "I admire the gentle spirit of Dr. Smith, and if it were possible to disassociate him from his theory, I should like to do so. But since I believe the Bible is the Word of God, and that the critical theory defended by Dr. Smith weakens men's faith in it, I cannot vote to sustain his appeal."

Dr. Smith did not seem at all cast down by the result of the trial. In fact, it is an open secret that he had no idea of being restored to the ministry by the Assembly. He appealed the case to the Synod and to the Assembly on constitutional grounds, and the proceedings were entirely free from unpleasant personalities. The speeches of Dr. Smith and Dr. McKibbin, the chairman of the prosecution, were largely technical in character; but the Presbyterian public is getting so familiar with heresy trials that the ecclesiastical terms are becoming more familiar than the answers to the Shorter Catechism. By the action of the Assembly last week, Dr. Smith remains outside the Presbyterian ministry until he promises to renounce the views which caused his suspension, and promises not to preach or teach them. A committee was appointed to confer with him, to see if any supplementary action should be taken by the Assembly, some of the members believing that Dr. Smith having heard the voice of the Church, will be glad to obey it, stop advocating the doctrines held to be erroneous, and content himself with preaching the Gospel and letting theories alone.

After disposing of the Smith case, the Assembly turned its attention vigorously to Lane Seminary, and adopted a resolution calling upon the Trustees to reorganize the institution and get new blood into the Board of Trustees and in the Faculty. The action taken on Saturday night goes further. If approved by the Seminary and acted upon, it will legislate Prof. E. D. Morris out of office, as he constitutes the faculty at present. The newly elected Professor of Church History, Dr. Henry W. Hulbert, was disapproved, the Assembly fearing that his approval would complicate the proposed reorganization. He may teach in Lane, however, as no reflections upon his character or orthodoxy is intended by the withholding of approval.

Surpassing in importance even the heresy trial, tho attracting much less attention, was the action of the Assembly in regard to its theological seminaries in general. The lines were drawn practically as in the case of Dr. Smith, the same men appearing for the conservatives for the most part in both cases, and the same liberals in opposition. The action of the Union Seminary at Portland two years ago persuaded that Assembly "that the Church should have direct connection with and control over its theological seminaries." Following this conviction, a committee was appointed to take into consideration the relation of the Assembly to its seminaries, confer with the directors of the different institutions, and report a line of action which should result in still closer relations between the Assembly and its seminaries. Dr. William C. Young, the President of Center College and the Moderator of the Portland Assembly, has been the chairman for two years. Last year the committee had reached this conclusion among others:

"The greater portion of the property held by these corporations, and which amounts to between eight and nine millions of dollars, is not held in trust for the General Assembly of the Presbyterian Church, nor is it given the direct control, management or disposition of the same by the terms of their charters."

The committee this year decided that if the Assembly's powers are to be enlarged, and if the veto power conferred by the compact of 1870 is to be made effective, changes must be made in the charters of the several seminaries by the consent of the directors. Dr. Young presented the majority report, and Dr. William E. Moore a report for the minority. The minority recommended that the Assembly advise the seminaries to fill their chairs with ministers who are under the control of the courts of the Church, and subject to its discipline, and who will submit to such control, and if any charter is defective by which lack its property might be alienated from its use in supporting Presbyterian theological instruction, it should be strengthened in order to prevent such alienation. An effort was made to have these recommendations substituted for those of the majority, which requested all the seminaries of the Church to secure such changes in their charters as will provide that all of their property subject to the terms and conditions of existing or specific trusts, shall be declared to be held by them in trust for the Presbyterian Church for the purpose of theological education according to the Standards of that Church, and that the General Assembly shall have the right of vetoing the election of the directors and professors in all seminaries, and that no election shall take effect until approved by the Assembly. Provision was made for the enforcement of the terms of these amendments in any civil court having jurisdiction over the corporations.

What is requested in the case of the existing seminaries by the resolutions of the majority report is made compulsory upon all institutions hereafter to be organized. Stringent as are these provisions, the Assembly adopted them by a vote of nearly four to one, and appointed a committee to confer with the seminaries with a view to securing their approval of the resolutions and their consent to the changes suggested. This committee is to make report to the next Assembly for final action on the whole subject. Strong pressure was brought to bear upon the Assembly looking to delay. The proposed action was termed precipitate and forebodings of dangers were made; but all to no avail. The representatives of McCormick Seminary and of Princeton Seminary, present as commissioners, voted for the direct control. The minority on this question and on others brought before the Assembly seemed to lack organization. An explanation made by one of that party was to the effect that the minority was composed of younger men who had not yet obtained recognition in the Church as leaders. But it was said that the time would soon come when the minority would have plenty of leaders. A protest against the vote on the seminaries was filed by Dr. N. D. Hillis and twenty-five others.

The week was not devoid of incidents of interest aside from the great debates, altho these occupied the lion's share of the time. No one could listen to the thrilling stories of the work accomplished by the several boards without recognizing the tremendous power of the Presbyterian Church. Tuesday morning, for instance, Home Missions had the floor, and for nearly three hours without a ripple of dissent the heroism of the home missionaries, the destitution of certain fields, the great need of men and money, were flashed upon the canvas in a most effective manner. One shadow formed the background, making the pictures all the brighter. Behind all the heroism displayed and the need existing and the opportunities awaiting, lies a debt of a quarter of a million dollars. Various ways of explaining it are made—the financial depression, and the falling off in legacies, for neither of which is the Board responsible, being the chief reasons for the deficiency. Dr. Arthur J. Brown, one of the candidates for the moderatorship, who had the entire backing of the home missionaries, presented the report for this Board, and emphasized its telling figures with a speech which captivated the Assembly. What Robert E. Speer was in presenting the Foreign Board's work last year at Washington, that Dr. Brown was last week. No one in Saratoga has equaled this Western orator, who followed his morning address with one equally interesting, tho in an entirely different vein, in the evening, and gave still a third address on Sunday at the memorial meeting. Whitman, the home missionary, was his evening topic, and Abraham Lincoln his Sunday theme It is easy to foretell who will be the Moderator when Dr. Brown sits in the next Assembly.

Foreign missions occupied the same time and evoked a similar interest on Wednesday morning, when Professor Parves, of Princeton, spoke for the Board. Dr. Ellinwood, one of the most scholarly men in the Church, and without a peer in his knowledge of foreign missions, gave one of his characteristic addresses. Dr. McGilvary, the veteran Laos missionary, and representatives from India and China, were also heard. The character of the several addresses and the result which they produced may be gathered from the fact that a man rose up in the audience at the conclusion of one of them and offered himself as a medical missionary for Laos. Both the home and foreign boards have expended about a million dollars in the year past, despite the financial stringency. The Foreign Board has a debt of about $100,000, which is easily explained by those that know the difficulties of conducting business so far from the central office. Appropriations have to be made months before a dollar is in sight with which to meet them. The extreme economy practiced by the Foreign Board is the subject of universal comment whenever its financial condition is presented.

The smaller Boards of the Church, Publication and Sunday-school Work, Church Erection, and Board of Aid for Colleges and Academies, were compressed into a single afternoon. Less wide in their scope, and requiring less money to carry on the work, the secretaries and trustees were able to present results that will please the entire Church when the reports are sent to them. If brick and mortar and clapboards and shingles, to use Dr. E. N. White's phrase, do not contain much pathos for the ordinary man, that element was not lacking in the cause of Ministerial Relief, so effectively presented by Dr. Fox, of Brooklyn, and the venerable secretary of the Board, Dr. W. C. Cattell. But Dr. White does not grant the assumption that the materials of which the church buildings are erected contain no pathos. The man that has labored to build his church, the man who has denied himself the necessaries of life in order to have a place in which to worship, the man who has stood, as Dr. White has, and seen his beautiful edifice burning to the ground, such men see more than wood and lime and stone in their church edifices.

The Assembly approved, with scarcely any discussion and by a practically unanimous vote, the plans for the new Mission House in New York. It was feared that some of the Lenox heirs would make a strong opposition to the change from Twelfth Street to Twentieth; but the matter was stilled in the committee room.

When the Assembly elected as its Moderator Dr. Mutchmore, of Philadelphia, the general comment was that he would do as well as he could, but that he was too jovial in his nature to preside over a body so dignified as the Assembly. Dr. Mutchmore has disappointed his critics. While not the equal of Dr. Young or Dr. Craig as a presiding officer, Dr. Mutchmore, with the aid of the Stated Clerk, has been extremely impartial, and has won the confidence of those who did not vote for him. The Assembly has not taken advantage of his lack of parliamentary knowledge, but it has seemed to catch the jovial spirit, and until the trial of Dr. Smith came on, it seemed more like a large town meeting than like the dignified Assembly of former years. It was amusing now and then, when Dr. Mutchmore left the chair and called Dr. Marquis, of Chicago, or one of his immediate predecessors, to his seat, to see the change that came over the Assembly. Business and not a good time became at once the characteristic feature of the hour. The fall of the gavel held by Dr. Marquis had the same effect upon the house that a sudden jerk of a rein does upon a playful colt. It must be said, however, that during the trial, the Assembly conducted itself with becoming decorum.

The Southern Assembly having refused to entertain any plans looking toward organic unity, this bright dream still remains unfulfilled; but the advocates of closer relations between the two branches of the Presbyterian Church see in the vote in the Southern body great reasons for hopefulness. The sentiment in favor of a united Church is growing in the South; the North is ready to unite next year.

A delightful feature of the Assembly has been the reciprocal relations established between the Baptist brethren and the Presbyterians, resulting in a joint meeting on Sunday evening in the great Convention Hall, when speakers from both bodies represented their common interests and their devotion to Calvinism. A sentiment running through these joint conferences had been in the expressive terms of one of the speakers, that the differences are temporal and the unities eternal; or, as another put it. "Blood is thicker than water."

REGULAR REPORT OF PROCEEDINGS.

FOURTH DAY, MONDAY, MAY 21ST.—MORNING SESSION.

THE Committee on Temporalities made its report, which was received, and this was followed by a report from the Judicial Committee on Judicial Case No. 1, namely that of Dr. Henry Preserved Smith. The committee recommended that Dr. Smith's appeal from the action of the Synod of Ohio be entertained, and that the appellant have three hours in which to present his case; that four hours be granted to the appellee, and that the appellant have one hour in which to reply; that the Synod of Ohio have one hour in which to be heard, and that the members of the Assembly be allowed two hours in which to speak, no one being permitted to talk for more than five minutes, both sides to be heard alternately, and that thereafter the vote shall be taken upon each specification of error alleged, the form of the question being, "Shall this specification of error be sustained?"

This report was received and the resolutions adopted, the Assembly deciding, upon motion, to make the matter the special order for Thursday morning at ten o'clock, and to continue thence to have precedence over all other things until ended.

CONTROL OF THEOLOGICAL SEMINARIES.

The time having arrived for the consideration of the reports of the Committee on Theological Seminaries as the special order, Dr. Samuel B. Alderson moved that, having heard the members in behalf of the majority report of the committee, accredited representatives of theological seminaries should be given an opportunity to be heard.

Upon request of Thomas McDougall this motion was held in abeyance until further explanations which Mr. McDougall desired to make could be submitted to the house. Dr. Craig yielded the floor to Mr. McDougall, who said, in part;

Resolution 3, which troubles so many, means simply that no change can be made in any charter of any existing seminary unless the board of that seminary consents to the change. As civil corporations they are safe even from visitation. We had some difficulty in following the directions of the resolution of last year, that the committee should confer with the seminaries. We addressed them communications, and have received answers; but now we can do nothing further until the Assembly makes known its mind. Then we can talk business. If the Assembly decides that it desires to do nothing in the matter further conference is useless. But the seminaries have the utmost freedom in this matter; they can adopt "*A*" and "*D*," and not the other recommendations. Whatever they decide upon, nothing definite can be done until next year, when they report for final action. There is not in the report the suggestion of boycott or coercion or centralization. Even if the seminaries, any or all of them, refuse to adopt these recommendations, there is no desire or intention to cut them off from ecclesiastical connection with the General Assembly or with the Presbyterian Church. The Seminary of Omaha is actually waiting to make its charter conform to the recommendations which this General Assembly shall make. But this Assembly cannot make any body of men do anything they do not desire. It is only when a seminary comes to this denomination and asks for recognition and indorsement and students and money and confidence that the right of the denomination comes in to prescribe on what terms these shall be granted. But new seminaries may spring up this year.

ADDRESS OF DR. CRAIG.

Dr. Craig obtained the floor, and spoke in substance as follows:

I am not in any sense a repres of McCormick Semi-

nary in relevancy to this discussion. I am a teacher in that institution; but I was present when the Board discussed the answer they should send to this committee, and that Board passed a resolution to the effect that they had not the slightest objection to closer supervision of McCormick, and that when this committee should have formulated some precise method of closer supervision, and the Assembly had adopted it, that seminary would be ready to meet them under the guidance of the principle expressed in her answer to that inquiry, namely perfect readiness for closer supervision.

As to whether the Board of McCormick Theological Seminary would be inclined to change its present charter for the purpose of incorporating the specific provisions propounded in these resolutions should they be passed, I do not know anything about that. How can I tell? If I were called upon to give you a surmise upon the subject, the surmise would be this—holding no man responsible for my surmise—if you sent down the committee of fifteen to McCormick, after these resolutions had been passed, my judgment is that the Board would express profound astonishment that they had not made a very much further advance toward a more thoroughgoing and successful supervision of McCormick Theological Seminary.

Now, if you wish to discuss this matter further, I would like to present the question, What is the Presbyterian Church?

Dr. Craig then went on to show that there is but one theory of the Presbyterian Church, as there is but one theory of the Congregational and of other Churches, namely, that the various congregations, considered in their collective capacity, constitute one Church, and that these are governed under one distinctive principle which has guided the consideration of this subject from the days of the Apostle Paul. It stands contradistinguished from a one man government which differentiates the independent Churches from Presbyterianism. In this Church the larger part governs the smaller part all the way through, and we have prescribed for each of these ascending courts specific jurisdiction and specific duties. Thus are preserved the rights of the humblest member, and the loftiest trust that can be committed to her is safeguarded. I am therefore surprised when I hear my beloved brethren speaking about one section of the Church as it manifests itself in control of a smaller part being safer than another section of the Church manifesting by constitutional provision control of a larger part.

It was said by Dr. Moore on Saturday that there was no need of arranging for any closer forms of supervision over theological seminaries from the fact that presbyteries have the right of visitation. That is true in general. But what does Section 76 of the Revised Manual mean? Why, that in the nature of the case this court can review and control all three courts below. But what does Section 1 on page 55 mean? Whoever thought of calling that consolidation, or centralization, or tyrannical? But if this is right, as you have all your lives conceded, what is there about a third form of visitation, the most important of all, the theological seminary wherein the General Assembly is estopped at the very threshold? There is no charter stipulation that stops this august court, having in its keeping the great interests of the body which we call the Presbyterian Church, from walking down with stately steppings, yet with gentle heart and wise head, into the sacred precincts of the home of every board, and looking after it with visitorial powers for the purposes of correction and safeguarding and stimulus except in the most important of all, and tho the rightful visitorial power inheres in the Assembly in the nature of the case, she must stop at the threshold of the theological seminary. What an anomaly! If we at McCormick want to double our present number of students, instead of saying, "We want our little Board by its charter provisions, to keep this seminary away from the amplitudes of Assembly confidence and control," we should say that we wish to get within the open arms of the Church, to lie up snug and close against her capacious bosom, so that the Church can trust us with her children to be educated, and with her money through the instrumentality of a wise Board which is under the general control of the Church at large.

The Rev. J. B. Gallaway: I would admit everything in that majority report for new seminaries that come into our Church; but I do not think the minority report is as strong as we would like to have it in certain of the terms. Mr. McDougall has said, "If the seminaries agree and we agree who is there to dispute our right in this matter?" Now there is a power to dispute, a power that is greater than the seminaries, greater than this General Assembly, greater than the Presbyterian Church of the United States, greater than the United States Government—it is the power of moral right that stands behind the question. For a hundred years men and women have been pouring their gifts to the support of our seminaries. But they were not all fools. They understood business and they were often guided by legal advice in their donations, and they knew that the seminary was a civil corporation created by the laws of the State and amenable only to them. If they had desired, they could have put the provision into their donation that all teachers and professors and trustees should be under the control and approval or disapproval of the General Assembly. Would they change their ideas now? Living donors can say now whether the General Assembly shall come down and control the election of trustees and property. We have not the moral right to ask the seminaries to change the conditions under which those donors gave the money.

Now the donors can fix their conditions to-day. Let us then keep our churches out of the conflict which these resolutions will raise if passed, and let us leave it to the donors themselves to say upon what conditions their gifts shall be received. I stand behind no man in conservative old Presbyterianism, but I stand for moral right above all other kinds of right, and I say do not let us bring down upon ourselves any more worldly criticism or difficulty than we at present have on hand.

Dr. Paul F. Sutphen: There are three things that are before our minds as a result of the discussion: first, there is a difference in the committee in opinion as to this whole question; secondly, there is a very apparent division among the members on the floor and thirdly the seminaries should be heard from. I therefore offer the following as a substitute for the question now before us:

Resolved, That any action on either report now before the Assembly be deferred until the next Assembly, and that the whole subject be recommitted to the committee.

Tabled on motion.

Dr. John Fox offered this substitute:

The General Assembly, having heard the report of the committee, regards the disposition of the final propositions, pages 17 and 19, as demanding further consideration and conference. The Assembly therefore continues the committee, with instructions to communicate these proposals to the seminaries as generally indicating the nature of the control contemplated by the Assembly, it being definitely understood, however, that the Assembly is not hereby committed to all its details. The seminaries are therefore desired to make any criticisms or suggestions as to the plan or any of its details with a view to final action thereupon by the next Assembly.

Tabled.

On motion of Dr Young, it was ordered that the question be made the first order for Tuesday afternoon, and that the vote be taken at 3:30 on that afternoon.

FOURTH DAY.—AFTERNOON SESSION.

In the afternoon two Boards occupied the entire time. Dr. John S. MacIntosh read the report of the Standing Committee on Freedmen, and spoke in behalf of the work. He was followed by Dr. E. P. Cowan, Secretary of the Board. Dr. Richard S. Holmes read the report of the Standing Committee on Education, and made an eloquent speech emphasizing the report. The next speaker was Dr. Edward B. Hodge, the new Secretary of the Board of Education. In the evening the popular meeting was in the interest of Freedmen.

FIFTH DAY, TUESDAY, MAY 23D.—MORNING SESSION.

Home Missions occupied the morning and evening sessions to day. In the morning Dr. Arthur J. Brown, of Portland, Ore., presented the report of the Standing Committee reviewing the work of the Board during the year. In spite of all the curtailment possible, a debt of $350,000 was reported. The Assembly urged the churches to raise $1,250,000 for this Board next year. Dr. Brown, Dr. D. J. McMillan and others, made addresses in favor of increased contributions to the cause of Home Missions.

An overture from an Indiana presbytery, relative to personal purity of Members of Congress, was answered very briefly: "We recommend that no action be taken."

In answer to an overture from the Presbytery of Rochester, declaring that that "Presbytery views with apprehension the attempt of the General Assembly to make new definitions of dogma by deliverance and by judicial decision, and expressing its convictions that no doctrinal statement which is not explicitly contained in the Confession of Faith and catechisms of the Church is binding on the office bearers," the following action was taken:

"The General Assembly has never undertaken to make new definitions of dogma, either by deliverance or judicial decisions; and we hope that this declaration of former Assemblies repeated by this General Assembly will allay the apprehensions of our worthy brethren of this presbytery."

FIFTH DAY.—AFTERNOON SESSION.

The entire afternoon was given to the discussion of the report of the special committee appointed to confer with the theological seminaries in regard to a closer relation between the several institutions and the Church. The debate centered about the recommendations of the majority report recommending direct control; but, technically, the motion was to substitute the recommendations of the minority report for those submitted by the majority.

The majority and minority reports were printed in full in last week's INDEPENDENT. As proposed finally for adoption, the third resolution of the majority report was changed so as to provide that the adoption of the resolutions "is without impairment of any of the rights of the General Assembly or of said seminaries that may have accrued by the compact of 1870." Until to-day only one commissioner had spoken for the minority of the committee.

ADDRESS OF MR. HILLIS.

The first speaker was the Rev. N. D. Hillis, of Chicago, who protested against so much time having been given to the supporters of the majority, and then proceeded to say that he had been studying for the last three days the principles of the decisions of the General Assembly with respect to 1829, 1830, 1840, 1865, 1866 and 1867; that he had conferred with a director of McCormick and one or two from Princeton, and had come to the conclusion that the principles laid down in the majority report are largely assumptions, demonstrably fallacious, and erroneous in their conception. He added:

The first thing in connection with proper discussion is definition. The important term to be defined here is the word "trust." The decisions say there are two elements in connection with the definition of this word. The first element deals with property and the second with the control of the money. The speaker then rapidly traversed the history of the gifts of Cyrus H. McCormick to that seminary up to the decision of the General Assembly with regard to the release of the fourth installment of Mr. McCormick's gift of $100,000. "This decision," says Dr. Halsey, father of Church polity, one of the most noted scholars in connection with the Presbyterian Church, "established at once and forever the true and equitable policy of administering the affairs of a theological seminary. It recognized clearly the great fundamental principle on which all our theological seminaries have been built up and sustained from the beginning—namely, of leaving them to the management of the individuals of the local committees that had been chiefly instrumental in founding, endowing and maintaining them." A trust, like a promise, must in law first, second in morals be interpreted as the maker understood it and supposed the one to whom it was made understood it.

Now the General Assembly has fixed this principle, that first of all, the money given must be kept closely to teach the Standards of the Presbyterian Church; second, that when a body of directors has in any way received this money, they must see to it that that money is administered in precisely the way that the charter provides. Suppose a director were thrown out by this committee and another substituted, immediately the terms of that charter have been destroyed, the fundamental rights have been thrown aside, and you might as well try to pry a star out of its place with a sixteen-foot pole, says Dr. Prime, as to change that fundamental principle of right, established for all time.

Our great authority in Church matters of law is "Moore's Digest," and that contains many decisions based on the views of Dr. Charles Hodge. You have got here a dilemma, either horn of which is a difficult one to adopt. On the one hand you have this committee, with its silver-tongued oratory claiming that their view is Presbyterian polity; then Dr. Hodge doesn't know anything about Presbyterian polity. Will you take that horn of the dilemma? Hardly. But if—and this is the other horn of the dilemma—if Dr. Hodge does know what is Presbyterian polity, then these gentlemen of the committee do not. And there you have the two horns of the dilemma. Dr. Hodge is the Newton of Presbyterian polity. But these gentlemen say he is mistaken about these principles going around a central sun; they are in favor of having the sun go around the Presbyterian earth. In four or five years from now this decision will be reversed. Therefore, in the name of the Chicago Presbytery I go on record as ranging myself with Dr. Charles Hodge, Archibald Alexander and Henry P. Smith and the men who have studied these principles.

In closing let me call attention to one thing. I desire to ask the secretary of this committee, Dr. W. E. Moore, if this committee of fifteen received any answers from Princeton or Western Theological Seminary, or any other theological seminary, that would indicate to them as a committee that they desire the present relation maintained.

Dr. Moore: The communications we have received officially from Princeton and Allegheny. Their two boards of directors and trustees indicate that they do not desire any change.

Mr. Hillis: The committee were constituted two years ago with respect to conferring with the seminaries and finding out what they wish. They were constituted for no other purpose. They were constituted to bring us back that statement. Now it should have been printed in the majority report that Allegheny and Princeton do not desire any change. The Presbyterian Church is in a very feverish state. We vetoed a man last year. I do not see how it is possible for a man the moment he gets a suspicion that the people do not believe in his teaching to stay in his place. We have all lost our heads. When men girdle a tree they wait five years for it to die; but you expect this great institution, stretching out its roots in all parts of the earth, to die in a day. But I am sure of this, that inside of five years the disapproval of the General Assembly will kill any seminary. Hasn't it begun to at Lane? When all this noise dies away, the great tree of Presbyterianism, which God planted, Calvin watered, Knox tended and Charles Hodge digged around, will grow and ripen its fruit and do its great work.

And now, in accordance with the action of the General Assembly and the law of this Church, I give notice that I shall present a protest against this action, asking for signers later on to send out to the brethren in the United States.

ADDRESS OF MR. SHEPPARD.

Franklin L. Sheppard: The majority report is based on the assumption that the directors and trustees of our seminaries are not to be trusted. If they are why disturb the existing condition of things? Who are they? Three hundred and nineteen Presbyterian ministers and elders, representing thirteen different seminaries, honored men, men the equals of any of you and our own superiors. There is as much wisdom, loyalty, truth, fidelity and intelligence, and far greater information in regard to the needs of those seminaries than there is in this body to-day. You have come from all parts of the land, and if the names of the directors were to be presented before you the majority of you would not even know them by name. We should remember that our seminaries do not stand upon a dead level of uniformity. They are adapted to the localities in which they are situated. Before any Presbyterian seminary was established the advantage of separate seminaries in the various synods was discussed and decided. Three modes were presented—one great seminary centrally located, two large ones to meet the needs of the Northern and Southern divisions of the Church, and smaller ones under the care of the different synods. The committee which had this matter under consideration in 1809 said that the local situation of the respective schools would be peculiarly convenient for the several parts of the country. The inhabitants having the seminaries brought near them would feel a peculiar interest in their prosperity, and could be rationally expected to contribute to them much more liberally and generously than to a single school, or even to two. The synods having the immediate care of them, and directing either in person or by delegation, would feel a similar interest, and would be probably better pleased with a system formed by themselves, and therefore peculiarly suited to the needs and interests of the Church. The chairman of that committee was the well-known Dr. Dwight.

At that time the Assembly established one theological school, all they were able to afford. The country had not extended west of the Alleghanies. Since then the very system comprehended under the third of the modes outlined has grown up. Now the present committee, looking at the vast property the seminaries have now, have not gone into hysterics over it, but they have gone into italics over it. They say in italics, almost in hysterics, the directors cannot be trusted with this vast property. They can be trusted to acquire it, but not to control it, notwithstanding the fact that many of them have gone deep into their pockets and raised the money necessary for theological education in those schools. They have secured it from their friends. And what do you propose to do? I have faith enough to believe this majority report will not pass. Can you point, gentlemen of the committee, to any theological seminary established by any branch of this Church, the board of directors or trustees of which have proved faithless to their trust? Not even Union, for that was not established as a Presbyterian seminary. There was a time when, by wise management, Union Seminary was tied by a certain bond to the Presbyterian Church. And altho I voted with the majority at Detroit, and altho I voted to adopt the report of the theological seminaries at Washington last year, I did not see any way out of it, and I do not now; yet I wish that there had been less haste, that somehow or other there might have been some agreement reached that might have strengthened this bond that then held that great seminary to the Presbyterian Church. It was not done. The seminary has gone from us, but there is nothing in that except that it restores the status in which the seminary was before the reunion. Lane Seminary was not established by a presbytery.

Who really admits the young men to the ministry—the theological seminaries? No. The presbyteries; and if they are not sound, turn them down. Why this course will lead to a censorship of the books the young men read, and to the establishment of an index expurgatorius such as the Catholic Church has. Now have faith in the honor of the Christian brethren in charge of these seminaries. There is no occasion for the drastic measures proposed. Let us instead, believing them to be as interested and anxious as we for the welfare of their schools, go to them and counsel them in the words of the minority report, and say: "There is certain unrest and agitation in the Church. We advise you to adhere to the general recommendations of 1761." Much as I honor the gentlemen of this committee, I honor these boards of directors just as much. I believe they are sincere. I believe they have the good of the Church at heart.

Judge L. C. Walker, of Indianapolis, spoke next, favoring the minority report. Professor Breed said:

I should be sorry to say anything to reflect upon Dr. Hillis; but when he intimates that he speaks for McCormick or for the Presbytery of Chicago, he does both of those institutions a great injustice, and may possibly mislead you. Dr. Hillis speaks for no one but himself. I do not speak for the Presbytery of Chicago; but when the ten commissioners from Chicago vote, it will soon be seen how they stand. I have the honor to be the Secretary of the Board of Directors of McCormick Seminary. Shortly after the appointment of this committee at Portland, we received a communication from the committee asking us to state to them our views on the subject. It was explained to them that we did not desire any change; and Dr. Hillis introduced a very nice piece of sophism in the reply which he drew from Dr. Moore, the permanent clerk. For it is one thing to say we do not desire any

change, and another that we would rigorously and persistently maintain the existing order of things in face of the wishes of the Church and the General Assembly. But the Directory fully expected that there would be much more of a change than there has been. Already the election and transfer of our professors and directors are subject to the approval of the Assembly; and I am sure the directors will be willing to place their property in trust for the purposes of the Presbyterian Church.

It has been said this action would indicate a want of confidence in the directors of the seminaries. Would not their refusal to adopt the suggestions recommended indicate that the seminaries feel that the General Assembly is not to be trusted?

There has been a great deal of nonsense (excuse the word) with regard to "Cæsar." Why, even the Apostle Paul himself appealed to Cæsar on several occasions.

Mr. Sheppard: But he, it is said, would have been set at liberty if he had not appealed to Cæsar.

Dr. Breed: So said one who was not to be trusted, who pretended to be a Jew, and who stood by in complacency while he saw the corpses of the countrymen whom he had betrayed hanging before him. That will not do. We have a right on certain occasions to appeal to Cæsar. We profoundly hope we may not be obliged to do so.

John H. Osborne, a member of the Minority Committee, spoke on behalf of his report, and was followed by Dr. Ramsdell, of Washington, a graduate of Union Seminary, who accused the directors of that institution of stealing the seminary from the Presbyterian Church. He hoped that the majority report would be adopted.

ADDRESS OF DR. W. C. YOUNG.

Dr. W. C. Young: If the spirits of the sainted dead are cognizant of what takes place on this earth, and are susceptible of pain, the soul of the sainted Charles Hodge must be groaning and suffering, the classmate of my father and my own friend, at the fearful representation that was made here of his views this evening as to Church polity.

Now what was the memorial with regard to which Dr. Hodge and Dr. Alexander expressed the views that are contained in this minority report? Remember that at that very time they were both professors in a seminary that granted far more, and was far more under the control of the General Assembly than this plan asks for, a seminary whose very professors were elected by the General Assembly. They are talking about a plan which contemplated the General Assembly laying down for its seminaries a uniform and fixed course of instruction and not of the minor details of the governing and directing of those seminaries, and they say they do not believe it is competent or wise.

The speaker referred to protested in the name of the Assembly, and in the name of the Chicago Presbytery, in the name of the theological seminaries, and almost in the name of the Lord, against this report being received by this Assembly. Why? Because the only thing this committee was constituted to accomplish was to learn the views of the different theological seminaries in this country in connection with the Presbyterian Church. I have written his words. "It was appointed only to bring back to the General Assembly the views of the different theological seminaries." Let me read our charter of instructions: "This Assembly appoints a committee of fifteen to take into consideration the whole subject of the relation of the Assembly to its theological seminaries, confer with the seminaries, and then, and after conferring"—didn't we confer?—"report to the next General Assembly"—what these seminaries told us?—"report to the next General Assembly such action as in their judgment"—the judgment of the committee—he didn't even read our report; he speaks about what we are appointed to do, and didn't take the trouble to read the very resolution under which he came into life. What is it that is proposed here, and that has excited this turmoil through the Church? I venture to say as moderate, as gentle, as loving a contact with its children as ought to satisfy any member of this Church most jealous of the rights of those children. Simply allowing the mother, in cases of serious defection on the part of the daughter, when she is wandering away off, has become entangled with strange alliances, allowing the mother to gently lay her hand on her and say: "My daughter, come back home. We don't want you to wander off." But so long as that daughter lives as she has been trained to live, in a gentlewoman's manner, she does not feel the contact. There is no contact felt. Let me say that with regard to one of these provisions attacked here this afternoon, Danville and McCormick have been living under the provision year after year, and they have hardly been conscious of the fact—that is the power of veto over the directors. But it is purely a pro-forma action on the part of the Assembly, and always will be until—my brethren, in my heart of hearts I can but believe that right here is the line along which the views of this Assembly divide, and I make no reflection on one side while I hold with all my heart to the other side. We of the majority report say that when defection springs up and the seminary wants to go, we say, "No; we are going to hold you." They say, "No, let her go away: we don't want her here." And in the committee the statement was made by one member, when pressed to give a reason why he was unwilling to make some trust with regard to this property, the answer was given: "Because that will prevent a seminary, when it wants to go out, from taking its property with it." Yes, that is just what we do want to prevent, and all we do. So long as everything goes on pleasantly, so long as the truth of the Church is taught, the Church says: "Manage your own affairs; take care of it. We don't ask to elect your directors or your trustees; we simply ask that as a manifestation of confidence you will send up to us the lists of appointments, and we will approve them. . . .

I urge that the vote on the minority report be taken. I was moved to lay it on the table, but I don't like to make that motion. Let us vote it down, and then vote on the majority report.

The proposed substitution of the minority report was then taken up and the motion was lost by a vote of 111 to 438. The roll was called on the main question, and the recommendations of the majority were adopted by a vote of 437 to 116. New York City voted a unit in favor of placing the seminaries under the control of the Church. Pennsylvania was almost a unit on the same side. Of the 116 liberal votes 34 came from the New York Synod, outside of the New York Presbytery.

SIXTH DAY, WEDNESDAY, MAY 23D.

Four Boards of the Church divided the time of the Assembly to-day: Foreign Missions in the forenoon, and Church Erection, Publication and Sunday-school Work and Aid for Colleges and Academies the afternoon. The Foreign Board reported a debt of about $100,000; but it and all the other Boards, while suffering from general financial depression, were generously remembered by the friends of missions and Christian education, both home and abroad.

Dr. Purves, of Princeton Seminary; Dr. Ellinwood, one of the corresponding secretaries of the Foreign Board; the venerable Laos missionary, Dr. McGilvary; Mr. Velte, of India, and Dr. Hayes, from China, spoke for Foreign Missions; and at the close of Dr. McGilvary's address a Long Island physician rose and offered to go to Laos as a medical missionary. Dr. Breed, of Chicago, and Dr. Craven, of Philadelphia, presented the cause of the Sunday-school Board; Dr. Wilson and Dr. E. N. White, the needs of the Board of Church Erection; Dr. Birch, of New York, and Dr. E. C. Ray, of Chicago, the College Board. The Assembly adopted a resolution disapproving the so-called Blakeslee system of lesson helps.

Just before the adjournment in the afternoon, the Judicial Committee announced that the complaint presented against the Presbytery of Cincinnati for acquitting Dr. Smith on Charge 1 had been withdrawn by the complainants, Dr. Francis and others. This action simplifies the Smith case materially.

In the evening a popular meeting in the interest of Foreign Missions was held.

SEVENTH DAY, THURSDAY, MAY 24TH.—MORNING SESSION.

A telegram was received this morning from the Southern Assembly declining to consider any plan looking toward organic union, and so the subject is dropped again, and the committee called for in the resolutions so enthusiastically adopted last week will not be appointed after all.

The Smith heresy case came up this morning free from all entanglements. After the necessary formalities had been observed the Assembly decided unanimously to entertain the appeal of Dr. Smith, and argument was immediately begun upon the merits of the case. The two charges upon which conviction was secured in the Presbytery of Cincinnati were these:

"CHARGE II.—The Presbyterian Church in the United States of America charges the Rev. Henry Preserved Smith, D.D., being a minister in said Church and a member of the Presbytery of Cincinnati, with teaching, in a pamphlet entitled 'Biblical Scholarship and Inspiration,' contrary to a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful, i. e., free from error when interpreted in their natural and intended sense.

"CHARGE III.—The Presbyterian Church in the United States of America charges the Rev. Henry Preserved Smith, D.D., a minister in said Church, a member of the Presbytery of Cincinnati, in a pamphlet entitled 'Biblical Scholarship and Inspiration,' while alleging that the Holy Scriptures are inspired and an infallible rule of faith and practice, with denying in fact their inspiration in the sense in which inspiration is attributed to the Holy Scriptures by the Holy Scriptures themselves and by the Confession of Faith."

The following is the judgment of the presbytery:

"The judgment of the presbytery, sitting as a court, is, that the Rev. Henry Preserved Smith, D.D., be, and hereby is, suspended from the ministry of the Presbyterian Church until such time as he shall make manifest, to the satisfaction of Presbytery, his renunciation of the errors he has been found to hold, and his solemn purpose no longer to teach or propagate them.

"At the same time Presbytery expresses the kindest feelings toward Professor Smith, and it makes this disposition of the case only because the interests of truth imperatively demand it.

"Adopted: Yeas, 31; nays, 26."

After reviewing the case last fall the Synod of Ohio gave this decision:

"No one of the specifications of error having been sustained, and no error having been found in the record, the Moderator declared the judgment of the inferior judicatory to be affirmed."

Dr. Smith's appeal from the decision and final judgment of the synod was read by Dr. W. H. Roberts, the Stated Clerk. After reciting the history of his case the appellant asked the Assembly to review the action of the synod by which the decision of the presbytery was confirmed, saying:

DR. SMITH'S ARGUMENT.

"I pray you to issue the case in accordance with justice and the constitution of the Church, to reverse the decision of the lower court, and to restore me to the exercise of my ministry, from which I have been excluded, having, in submission to the discipline of the Church, suffered this privation for the space of eighteen months."

Twelve specifications of error were named in the appeal, but half of them were waived in the argument. Dr. Smith began his argument by requesting the court not to assume that this case might have been quietly dropped before reaching the General Assembly. The accused believes that his views are in accord with the Scriptures and the Confession, and that the decisions against him are wrong. He also asked the Court not to assume that the case is already decided. He quoted the grounds of appeal allowed by the Discipline, and said that nearly all of them are alleged in his appeal from the lower courts. He said some of the grounds were of a technical character. He would waive these.

In taking up the first two specifications of error or evidence of prejudice in the conduct in the case—"allowing members of the presbytery to sit in judgement in the case after they had published opinions on my guilt," and "refusing to sustain my objections to the preliminary proceedings." Dr. Smith said:

In arguing that the errors here alleged are evidences of prejudice, I remind you that *prejudgment* unfits a man for judicial deliberation. The precautions taken in the civil courts against allowing persons who have formed an opinion to sit in judgment are well known. It is evidently the desire of our Church to guard against the same danger. It is on this ground that the Book of Discipline provides that this may be a ground of appeal. Furthermore, members of a judicatory against which appeal or complaint is made, may not deliberate or vote on the appeal or complaint. The members of a judicatory whose records are under review are not allowed to vote thereon. The only reason for these rules is the impropriety of persons who have prejudged a case attempting to deliberate upon it and decide it. It is entirely in accord with the spirit of the Book of Discipline, therefore, that I objected to three members of the presbytery sitting in judgment on the case. As the reason of this objection, I showed that between the time of the appointment of the Committee of Prosecution and the time of the beginning of the trial, these three gentlemen had avowed publicly in the newspapers their opinion of my guilt. One of them had used the following language:

"We of the majority believe that the views promulgated by Professor Smith are widely at variance with the Standards of the Church. We believe the utterance of them to be a violation o his subscription to the Standards of our Church. We believe it is clearly contrary to the constitution of the Church for any minister to preach or any professor to teach such doctrines."

It would be difficult to put into three sentences a more distinct decision of all the questions which could be brought before the court and arbitrated in the coming trial. Another had written as follows:

"Is it right or honorable that any one who has taken a solemn vow to maintain and teach the doctrines of the Presbyterian Church should continue to hold a high office of trust in that Church, not only as a preacher but as a theological professor, when he has *abandoned the faith of the Church* as defined clearly by the highest court of the Church, and is teaching, either in the professor's chair or out of it, doctrines which, according to the decisions of the supreme court of the Church, are contrary to its very constitution and subversive of its fundamental law?"

This is not only prejudgment; it is prejudgment of the case coupled with an insinuation against the honor of the accused, such as would obviously unfit a juror to give weight to any testimony or argument in his favor. The third expression of opinion was quite as distinct, tho perhaps not so strongly expressed as those I have quoted.

Now I do not say that there is any law of the Church which would peremptorily exclude these presbyters from the court, tho there are some judicial decisions of the General Assembly which would justify their exclusion. But an unprejudiced presbytery, anxious to secure a fair trial, would have advised them that it would be more seemly, in view of their plainly expressed opinion, not to insist on sitting in the case. This would have thrown upon them the responsibility and would have relieved the court from suspicion. As it was, the court took no action of this kind, showing that the majority were themselves incapable of taking a fair view of what is meant by judicial procedure. This was an evidence of prejudice in the presbytery. The error was pointed out and argued before synod. Synod refused to overrule the action of presbytery. I now appeal to the Assembly to know whether this is not a reason for reconsidering the case, and for inquiring whether such procedure can command the approbation of an impartial public, and the countenance and blessing of the great Head of the Church.

The appellant next gave a brief history of the case, beginning with the appointment of a Committee on Erroneous Teaching, by the Presbytery of Cincinnati after the veto of Dr. Briggs by the General Assembly in Detroit. The committee sent him a note asking whether he wished to see the committee, but without intimating that they were considering the subject of a trial, and without saying that they wished to confer with him about his address delivered the previous spring. When the committee reported it recommended that a committee of prosecution be appointed. The recommendation was adopted, but Dr. Smith filed several objections to the appointment of this committee, and these objections form one of the grounds of the appeal to the Assembly as they did in the appeal to the synod. The third specification of error was that the synod did not sustain his objections to Charge II in form and legal effect. On this point he made this argument:

The Book of Discipline is in harmony with all other codes of procedure when it orders that "the charge shall set forth the alleged offense." A person cannot be brought to trial in the Presbyterian Church except for an offense against the Word of God or the principles and practice of the Church founded thereon. If a minister were charged before his presbytery with the crime of *eating meat in Lent*, he could not be brought to trial. The indictment would be invalid, because no such crime is known to Presbyterian law. The charge would not set forth *an offense*.

This is where I now stand. The Charge before us does not charge a crime in Presbyterian law. Let us look at the Charge. It reads as follows:

"The Presbyterian Church in the United States of America charges the Rev. Henry Preserved Smith, D.D., being a minister in said Church and a member of the Presbytery of Cincinnati, with teaching, in a pamphlet entitled 'Biblical Scholarship and Inspiration,' contrary to a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful; i. e., free from error when interpreted in their natural and intended sense."

Reduced to logical form this means:

It is a fundamental doctrine of the Word of God and the Confession of Faith that the Holy Spirit so controlled the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful; *i. e.*, free from error when interpreted in their natural and intended sense.

This doctrine the accused has denied.

He is therefore guilty of heresy

The denial of fundamental doctrine constitutes heresy, and is therefore a crime in Presbyterian law. If the doctrine of the Charge is fundamental, and if the accused has denied this doctrine, he is guilty. But if he has not denied it, *or if the doctrine is not fundamental*, there is no heresy proved. It is on the latter point that I now take issue with the prosecution as I took issue with them both in the presbytery and in the synod. I challenge the proof that this doctrine is fundamental. Remember that we are now concerned with the doctrine of the Charge. The evidence is not yet before us. What the views of the accused may be is not yet legitimate matter of inquiry. The views of the Prosecution are before us as formulated in the Charge. Have they shown that their doctrine is fundamental? The burden of proof is upon them. It is their place to show us that their doctrine is fundamental. If they cannot do this, the Charge must be dismissed because it is insufficient in law.

Under this head he made these points:

1. The doctrine is not concerned with the Scriptures we now have, for it speaks of the inspired writers in their composition of the Holy Scriptures. It is the intention of the Charge to assert something of the *original autographs* of the biblical books.

2. The Charge is concerned, not with the organs of revelation, but with the writers of Scripture. It is readily seen, of course, that these are sometimes the same. Ezekiel was a prophet and a writer as well. Paul was an apostle and a writer as well. But the recipients of revelation in the proper sense of the term were not always the scribes who put the revelation on record. Some of the writers of the Old Testament books do not seem to have received revelations in the proper sense. Jeremiah was a prophet; his revelations were recorded in a book by his friend Baruch. What this committee affirm as fundamental doctrine is not that Jeremiah proclaimed truth infallibly revealed, but that Baruch in recording the revelation and in recording also the incidents of Jeremiah's life, the history of the fall of Jerusalem, the names of Nebuchadnezzar's officers and the number of the captive Jews, was throughout controlled by the Holy Spirit so as to make no mistake. Not only Paul in writing to the Romans received the truth by inspiration, but Tertius, who wrote as his amanuensis, was controlled by the Holy Spirit, even in the salutations at the close of the Epistle, so as to be exempt from error.

The result of this process was to make the original autographs

contain nothing but *absolute truth*. Every utterance of the authors was free from error, not only in the sense that the revelation of God was conveyed unimpaired, but that there was no mistake in chronology or natural science or secular history.

Dr. Smith applied seven tests to the doctrine of the charge to determine whether it was a fundamental doctrine, and he concluded that it was not. He added:

What the committee does is to affirm very confidently that their doctrine is a fundamental doctrine of the Scriptures and of the Confession. In this they have a distinct advantage. The doctrine of inspiration held by the committee, and which has prompted them to bring these charges, is one widely held in our Church. The affirmation of the inerrancy of the autographs is naturally attractive to the reverent mind, because it seems to guard what we hold dear, while it offers relief from some perplexities. Some of us have learned it at the feet of honored teachers. I understand very well the comfort this theory gives to many believers. I should be glad to hold it myself, did I see my way clear to hold it. In a time of somewhat excited discussion we naturally magnify the doctrine which we think attacked. We think it fundamental because it has assumed such prominence for the moment. As I have said, this gives the Committee of Prosecution an advantage. The committee will no doubt draw in impressive language alarming pictures of the dangers which threaten the Church from the alliance of Voltaire, Kuenen and myself. They will try to show you that these dangers can be met only by the affirmation of their doctrine. By magnifying the importance of their doctrine they will try to make you affirm that it is fundamental.

Now it is of immensely greater importance to you, sitting as a Court of Jesus Christ, than it can be to me, that you shall be able to rise above personal preferences, and to judge this case, not according to feeling or impulse, but according to the law of Christ. Whether, if we are making a creed for the Church, we should make a certain doctrine fundamental, is an interesting question, but it is not the question of the hour. The question of the hour is: Whether, in a creed already established, a certain doctrine is fundamental. It is not a question of preferences, but a question of fact. Its decision is to be reached only by the impartial application of impartial tests. The supreme duty *now* is the application of these tests. If rightly applied they will lead you to sustain this Specification of Error.

Dr. Smith then addressed himself to a consideration of two arguments which the committee would bring against him: the argument from Scripture, and the argument from the statements of the Confession. He argued that the doctrine of the Charge is not affirmed in Scripture or in the Confession, insisting that the plain implication of the Charge is contrary to the Confession. In discussing the doctrine of Inspiration he said:

But because the committee will insist that I deny the doctrine of Inspiration, let me show you that there is a real doctrine of Inspiration taught in the Scriptures. A bare outline is sufficient and will show the following points:

1. The grand foundation fact is that God has revealed (unveiled) himself. This and this alone meets our need. And it meets our need in the only adequate way, because it makes use of divinely chosen men. God reveals himself *in the Prophets* or *through the Prophets*.

2. The culmination of the revelation is in his Son. All other revelations are tributary to this, and this is the only one which can claim to be absolutely perfect. He is the shining forth of the Father's brightness, the impress of his person.

3. Inspiration is the method by which God reveals himself to his servants. He *breathes* something of himself *into them*. When he speaks in them his hand or his Spirit comes upon them, or they are "in the Spirit."

4. Inspiration is exerted in other cases where God commissions men to do a work for him or for his people. Bezaleel was "filled with the Spirit of God" for the construction of the Tabernacle (Ex. 35:30). "The Spirit of Jehovah came mightily" upon Samson and upon Saul. That it made them inerrant is nowhere affirmed.

5. That the *writers* who composed the books of the Bible were led by inspiration is nowhere affirmed in Scripture itself. The assumption that all the writers were Prophets or Apostles, *i. e.*, that they were men who received the revealing inspiration, is an assumption which is nowhere made in the Bible.

This is all that the Bible itself says on the subject. But Christian theology goes further. It raises the question how the Bible comes to be the Word of God. And it answers by saying: Inspiration is what makes the Bible the Word of God. There can be no objection to this use of the word, so long as we remember that the term as applied to the biblical *writers* is a theological and not a biblical term. So far from objecting to this use of the word, I have expressly defended it.

The second point under this heading dealt with the Confession, Dr. Smith maintaining that the doctrine of the Charge, so far from being a fundamental doctrine of the Confession, was not contained in the Confession at all. He made this reference to the original autographs:

This, the main purpose of the Confession, has to do with the Scriptures *as we now have them* so evidently that I need not stop to argue the point. It would be useless to point a man to the autographs to discover the way of salvation. It would be worse than useless; it would be a mockery. What the Confession asserts in these passages it asserts of the Scriptures in the texts and versions current in every age of the Church and in any age of the Church. And this is evidenced by the language quoted; the whole counsel of God is set down in Scripture—of course, in the Scripture as we now have it. And if there is no allusion to the lost autographs as differing from the present Scriptures, there is also no allusion to the manner or extent of inspiration. The Confession simply says that God committed his *revelation* wholly unto writing; that is, he caused the whole counsel of his will to be set down in Scripture. Whether he did more than that, or allowed his servants to do more than that, is not affirmed. How he caused his servants to do that is not described.

After reviewing the statement of the Confession regarding the Scripture and calling attention to the fact that all the verbs are in the present tense, "convincing proof, if any were needed" that the present Scriptures were in the minds of the Westminster divines, he added:

I stand before my judges. Judge ye what I say! What I say is that, in the face of this unvarying usage of the Standards, it is impossible to claim that the doctrine of the Charge is asserted in them at all. There is no allusion to the doctrine of the Charge. The affirmation that the Holy Spirit *once* controlled the writers of the Bible so as to produce an inerrancy that is now lost would be of no use to the authors of the Confession. In making it we leave the ground of the Confession, and in fact undermine the doctrine of that immortal document.

The third proposition was: "The implication of the Charge is a contradiction of true Presbyterian doctrine." The Charge was carefully worded, said the speaker, and asserts the inerrancy of the original autographs of Scripture. This led to a review of the actions of the last General Assembly. The conclusion reached by the review of the Assembly's actions was this:

I have made every effort to do justice to these resolutions, and have even tried to put them into the Confession of Faith. I have already called your attention to the constancy with which the Standards put their affirmations in the present tense. Suppose we try to make these affirmations conform to the current doctrine. We shall then have to read, instead of the language familiar to us, something like the following:

1. God's revelation was originally committed to writing, which maketh the Holy Scripture, *when freed from all errors and mistakes* of copyists, translators and printers, to be most necessary.

2. Under the name of Holy Scripture or the Word of God written, *were contained the original Scriptures* of the Old and New Testaments.

3. All which *were given* to be the rule of faith and life.

4. Therefore, *so far as it can be freed* from *the mistakes and errors* of copyists, translators and printers, it is to be received, because *in that case it will be* the very Word of God.

5. The entire perfection thereof *once existing would be*, if restored, an argument whereby it *would evidence* itself to be the Word of God.

6. Our full persuasion that the *original autographs were* without error is from the inward work of the Holy Spirit.

7. By saving faith a Christian believeth to be true whatever *was revealed* in the original autographs.

8. The Scriptures, *when freed* from the mistakes and errors of copyists, translators and printers, *will become* the Word of God, the only rule of faith and obedience.

9. The Scriptures are to be read with the firm persuasion that the originals *were* immediately inspired of God, and *were*, therefore, without error.

It is with great hesitation that I compile such a caricature of a confession of faith. I desire to speak words of truth and soberness. . . . After long and repeated examination of the doctrine itself and of the Confession, I cannot resist the conclusion that the doctrine before us is, in all important points, *a rejection of the Presbyterian view of the Holy Scripture*.

The fourth specification dealt with Charge III. Dr. Smith had objected to its sufficiency in form and legal effect, and had been overruled. He declared that the charge was insufficient because it was not definite and specific, saying:

It charges as an offense denying the inspiration of the Scriptures in the sense in which inspiration is attributed to the Scriptures by the Scriptures themselves and by the Confession of Faith. Yet the charge nowhere defines the sense in which inspiration is attributed to the Scriptures by the Scriptures themselves and by the Confession of Faith. The charge is also insufficient because it is identical with Charge II.

The reason for making the charge vague and general, he said, was due to the fact that the Confession nowhere defines a doctrine of inspiration. He continued:

The framers of the Confession conceived the inspiration as the constant indwelling of the Spirit in the Scriptures through all the ages. They would agree with my friend, Dr. Evans, when he says: "Inspiration—what is it? THEOPNEUSTIA! *The Breath of God! The Life of God!* The pulsation of God's thought and heart all the way through! If you do not give me that, you give me stone for bread. 'The words that I have spoken unto you *are spirit and are life*.'"

But this inspiration the committee do not accept. They say: There must be inerrancy or there is no inspiration. They can therefore assert only that the Scriptures *were* given by inspiration, or that the original autographs *were* inspired. However, the committee are not on trial for their ministerial life and usefulness. Perhaps it is wrong to intimate anything about their views. Whatever they may hold, it remains true that the Confession gives no definition of inspiration. The committee themselves say in the Charge that I allege the Scriptures to be inspired and an infallible rule of faith and practice. This is all that the Confession alleges, and consequently all they can require of me.

Dr. Smith complained in the eighth specification because he had been found guilty on Charge II. He admitted the authority of the pamphlet on which the charges were based, and said that, so far as he knew, it contains a fair and temperate statement of facts with which students of the Scriptures must deal. He then went into detail regarding the occasion of the address. The Presbytery of Cincinnati prepared an overture based upon Dr. Briggs's Inaugural Address. Discussions on this overture led to the addresses by Dr. L. J. Evans and Dr. Smith on "Biblical Scholarship" and "Inspiration." As to the penalty for publishing their views, Dr. Smith said:

It must be evident, I think, that if we were wrong, there was nothing more than an error of judgment. We were led by honorable motives, certainly—a desire to protect an absent minister from attack for one thing, a desire that presbytery should not act hastily or unadvisedly for another. If we had apparently lost sight of a doctrine of the Confession in our desire to protect other truth which seemed to us in danger of being ignored, would that justify the majority in wielding the weapon of discipline? A powerful majority in the presbytery make an attack on a minister not under their jurisdiction. The object of attack is defended by a minority. In the debate both sides are fully represented, but the majority carry their resolutions by a three-fourths vote. Is it not enough for them that they have wrought their will? Do you justify them in saying by judicial process against the leader of the minority: "You shall not oppose our will or defend one whom we attack; otherwise you will lose your ministerial standing and your opportunity for usefulness?" Is this justice? You do not understand this case, until you understand that I have been suspended from the ministry now eighteen months for taking part in a debate intended to throw light on resolutions offered in presbytery.

The circumstances of the Church at the time of the delivery of the address were thus recalled. The question of the inerrancy of the autographs had not become prominent then. The Church was revising its creed.

Considerable time was then taken up with a discussion of the dual character of the prophecy of Isaiah.

Specification of Error No. 10 was presented because the appellant had been found guilty of Charge III.

Dr. Smith, in continuing his argument, says that the committee seem willing to have the third Charge interpreted as an affirmation that the Scriptures claim verbal inspiration for themselves, and that it is a crime to deny verbal inspiration. In answer to this he made these points:

1. It is not a crime in Presbyterian law to decline to say what the Confession does not say.

2. It is not a crime in Presbyterian law to decline to say that God must make all he does perfect according to our idea of perfection.

3. It cannot be a crime in Presbyterian law to affirm the facts which a careful examination discovers in the Scriptures themselves.

4. The concessions made by the advocates of inerrancy, themselves show that it is impossible to make their decisions a standard of right belief.

5. The Confession itself makes some concessions which oppose the doctrine of verbal inspiration.

6. It cannot be a crime in Presbyterian law to assert that God's law is more effectually done by his admitting some human error to show itself in his instruments.

In closing his appeal, which occupied exactly three hours, Dr. Smith spoke in the following words:

Now, Mr. Moderator, I have gone over the main points of the Appeal. I have brought evidence that the court which tried me had prejudged the case. I have examined the Charges on which I was brought to trial and have shown their insufficiency in Presbyterian law, whether tried by the Confession or by the Scriptures. I have shown the inconsistency of the Charges when one is compared with the other. I have shown that one Charge introduces a new and dangerous doctrine under the guise of old and familiar expressions. I have shown that the other Charge, if it has any distinct meaning, asserts a doctrine which the Prosecution themselves dare not assert. Finally, I have put before you the circumstances of the case and their bearing on the evidence. I have shown, as I believe, the insufficiency of the evidence to justify a verdict of guilty in those circumstances. I have shown that the evidence does not indicate either that I have denied the infallibility of the Scriptures as the Rule of Faith and Life; or that my doctrine of inspiration is in any way contrary to that affirmed in the Scriptures or the Confession; or that I have misrepresented or misinterpreted the facts of Scripture; or that I have in any way impugned the essential and necessary articles of the Westminster Confession of Faith. . . .

The question now is: What shall we enforce on others as a condition of ministerial service? The correct answer to this question concerns you more than it concerns me. The ministerial usefulness of one man is indeed a small thing. "When we have done all we are unprofitable servants." But to have a great Church go in the face of well-ascertained facts is not a small thing. To have the supreme court of such a Church moved by private opinion rather than by the plain and obvious statements of its creed is not a small thing. These are matters of the greatest weight. To have wrong action in these particulars would be a calamity—a disaster whose magnitude we can hardly estimate.

At a time when our Church numbers nearly a million of communicants, the keynote of advance should be *comprehension* instead of *excision*. In these last years of the nineteenth century the Churches are learning a generous confidence in each other. We hear much of Church Unity, of Church Alliances, of Church Federations, of Co-operation in Christian work. These are significant indications that we are learning more of the spirit of Christ. Does not the same spirit teach us within the several communions to cherish a generous confidence in each other's fidelity to the common faith even amid doctrinal divergences? It is not that we love our view of the truth less, that we meet our brethren of other denominations in fraternal communion. It is that we have learned the many-sidedness of truth and recognize that others have a right to cherish their view even as we do ours. While, therefore, within our one great Church we hold fast to those essential articles of our faith which have made us strong in the past, we may learn to be generous to those whose method of viewing that noble system differs from ours. This I believe to be the true policy of our Church. The Holy Spirit guide our minds into that which is pleasing to Him!

SEVENTH DAY.—AFTERNOON SESSION.

Dr. Smith occupied an hour and a half in the afternoon, and was followed by Dr. W. McKibbin, chairman of the Committee of Prosecution, who said in his afternoon address, among other things:

DR. MCKIBBIN'S ADDRESS.

Inspiration secures no more than this—truth, simple truth. No phenomenon can be urged against verbal inspiration which cannot be proved to involve an indisputable error. So there are words in the Bible, like "day" and "hour," which are used in many senses, but all of them possessing a general resemblance. just as they are used in English, and it is not always apparent upon the surface in just what sense it was used by the sacred writer. And it is possible that the Church has sometimes misapprehended their meaning; but when the meaning is ascertained we hold that to be the mind of God and absolute truth.

So, also, there is an absolute truthfulness when one writer, according to his purpose, omits things which another, according to his purpose, does not omit, and gives in less detailed terms that which another may give in more detailed terms. There are discrepancies without contradiction. In the Lord's Prayer and in the institution of the Lord's Supper we note the same absence of purpose to give an exact account of every detail; and I think the Bible in two directions shows in these very things that it is God's Word and discloses God's purpose:

1. These discrepancies which are not contradictions give to it an evidential value from the standpoint of human testimony which is overwhelming. There is enough of discrepancy to show that there could have been no previous concert among them, and at the same time such agreement as to show that they were independently writers of the same cold facts.

2. By giving truthful but not detailed accounts of the Lord's Supper and of the Lord's Prayer, they forever liberated the New Testament Church from the iron coffin of ritualism and gave her the freedom of the spirit of emancipation from the bondage of the letter. And to the endeavor to impose by divine authority a ritual upon the Church, which ritual must be exactly and always observed without change, the Church replies that in the Lord's Prayer and in the record of the institution of the Lord's Supper, there is no such ritualistic exactness as would sustain any such claim. I thank God this is so, and the deeper I study this Book the more I see that the wisdom of God makes the wisdom of man foolishness. Thus in these variances, which imply no untruthfulness either in statement or purpose in their natural and intended sense, I see no imperfections indicating the presence of error in the inspired utterance in the forms of speech surcharged sometimes with the mightiest purposes and the most pregnant thoughts of God.

It is therefore in this sense that we use these terms in which

we have set forth the doctrine of the Church. Now we contend that this is the doctrine of the Church, the doctrine of the Word of God, that it is the declaration which it makes with regard to itself, and that it is a doctrine which any one who holds that the Book is an infallible rule of faith must accept; for the doctrine of inspiration is a matter of faith, and the testimony which the Scriptures bear to it must be accepted.

The fundamental conception of inspiration as set forth in God's Word is such an influence of the Holy Spirit as constituted the subject of it the mouthpiece or spokesman of God, so that its communications, while under its effect, whether addressed to the ear through the medium of speech, or to the eye by means of written characters of didactic signs were God's communication. The utterance of God, the mode in which this divine influence affected its object and the extent to which it, in any individual instance, suppressed, controlled, modified or acted in confluence with the idiosyncrasies, powers and attainments of the subjects of it, God has left to his Church to discover by careful compilation, collation and comparison of the actual phenomena presented in the sacred record. . . .

Joshua is solemnly commanded on the eve of entering Canaan to observe the law of Moses as the law of God. All through Judges, to forsake the law of Moses is to forsake God. So we find in Deuteronomy the startling enactment: "But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die." We are told that the standard of veracity was very low when these ancient Scriptures were written, and that, therefore, godly authors of the Scriptures might, for pious ends, without intention of obloquy issue documents in the name of the inspired authors who were not really their authors. Yes, brethren, the standard was very low in prophetic times, but not among the prophets. They understood that men might lie in God's name, or alter or forge documents and commandments, and by the Divine authority they enacted that the man that did that should die, and the psychological impossibility that is assumed, that the men who, in the name of God enacted this law, were themselves engaged in the same work of pious frauds, seems to me inconceivable. So the standard of morality was low with reference to sheep stealing in England when made a capital offense, but no one ever dreamed that the statute enacted against it was passed by the sheep stealers themselves. Are we ready to declare the prophets worthy of death because they have presumed to speak what God did not command them to speak? The inspired writers identified their own utterances with God's utterance. It is ever, "Thus saith the Lord."

We hear the Master setting forth in these clear and unmistakable words his estimate of the ancient Scriptures. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill; for verily I say unto you, till Heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled." Do you say this is a metaphor? Well, metaphor let it be; but mark me, no man who believed in the untrustworthiness of the Word of God could ever have used a metaphor like that to declare his limited confidence in it. But if you take the next verse you will see that it is a metaphor with a simple application. "Whosoever, therefore, shall break one of these least commandments and so teach men, so he shall be called least in the kingdom of Heaven." . . . .

There has been an attempt to draw a distinction between the written and the spoken prophecy. I give but a few citations. Let me say that the Scriptures twice are identified with God himself. The Scriptures foresaw, we read, that God would justify the heathen through faith preached before the Gospel unto Abraham saying, "In thee shall all nations be blest." The Scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up." The Apostle Paul declares, "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or by our epistle." Says Paul, "For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth the corn."

The very object for which God prepared the Bible was for the better preserving and propagation of the truth, and for the sure establishment and comfort of the Church against the corruption of the flesh. Shall we hold that when infallible words have been committed to lying records which carries with it the doubt whether the record of the revelation is reliable that God has committed it to such writing for the better preservation and propagation of the truth? Nay, the Confession emphasizes the awful significance of Scripture by naming these books not by their human authors, not declaring their human authors, but declaring that God is their author. If a humble, unlearned disciple is asked whether he receives the plain teaching of the Holy Book against the array of scholarship which might be arrayed against its truthfulness, he may stand with face unabashed and firmly and confidently give as his reason for the hope that is in him that God is the Author of that Book. The authority of the Holy Scripture for which it ought to be believed and obeyed dependeth not upon the testimony of any man or Church, but wholly on God.

SEVENTH DAY.—Evening Session.

The evening session was entirely taken up by Dr. McKibbin's presentation of the case for the prosecution in the matter of the appeal of Professor Smith.

I wish to ask you, he said, to consider what would be the fruits of the teaching of the appellant in connection with his denial of the doctrine that God is so related to the record as to make its statements absolutely trustworthy. If his views obtain, the result will be that you can drive a coach and four through the Word of God and tear it to ribbons.

Taking up the specifications of error in order, it will be seen by the first that the appellant levels his charges not only against the Book of Chronicles but against the chronicler. Where are you going to draw the line with regard to historic errors? The doctrine of marriage and all the sanctity that gathers about it our Lord based upon the statement in the first book of Genesis with regard to the first pair, and declared that from the beginning the twain were one flesh, and that a man should leave father and mother and cleave unto his wife. You have no authority, our Lord himself the witness, for the primeval state of marriage except you hold to the historic truthfulness of that part of the record. So about Jonah, about Sodom and Gomorrah, Lot's wife, the burning bush, the Queen of Sheba. Christ founded the great doctrine that the grace of God could not be limited to ecclesiastical or race lines on the historic record with regard to Naaman the Syrian and the widow of Sarepta. Sweep away your facts and you have swept away the texts upon which Christ built his principles. Paul said: "All these things happened unto them for ensamples and were written for our admonition."

Looking at the second specification, we who have heard so much about imposing a new test of orthodoxy, forget that this chronicler was imposing a new test of orthodoxy according to the appellant's position. If you can declare with regard to any historian what the appellant affirms concerning the author of the Book of Chronicles, you would not merely rule him out of the circle of inspiration but from the circle of trustworthy history altogether.

Concerning the fourth specification, Dr. McKibbin said:

Some time we may have the truth, if before the coming of Christ the higher critics can agree upon what it is; but we have not got it now. If this record is God's record, I say there is no escape from the conclusion that you are sifting God's story and cross-questioning him and discriminating between what he has said.

The review of the fifth, sixth, seventh and eighth specifications was a rapid one.

On the ninth specification he said:

I do not see any way of escape from a collision between the teaching of the Master and the teaching of the appellant. Our Lord said, The Holy Ghost spake through the mouth of David.

The tenth specification was passed over for the present, and Charge III was taken up. Speaking of the genealogies, he said:

I believe the genealogies will be the destruction of the destructive higher critics. I believe that they guarantee for these records a historic trustworthiness which is beyond all estimate. While all other peoples outside of the Bible trace their ancestry back to myths and mysticism the Bible genealogies never mistake a man for a god. When I take up the cry of Eve as she named Cain, "I have gotten a man from the Lord," intimating, as I believe, that he was the promised Seed that should bruise the serpent's head, why, through that old record I look into the bleeding heart of a mother who had sinned, and hoped that the first son might be the Redeemer from the consequences of transgression. It is a very serious thing for a man to test the profitableness of Scripture by what he can appropriate.

The alleged errors are not accidental, but are the product of a method. The appellant does not believe in the inspiration of the writer. If in the field where we can follow these writers we can drive them out as unreliable historians, what trust can we put in anything else that they say?

Now, regarding the theory of two authors for the book called Isaiah. This is not a light charge. When Professor Smith claims that the redactor made up a sort of anthology from the real Isaiah and some other author whose name he suppressed because he wanted people to believe that the entire book had been written by Isaiah, I should suspect that that author might have been a fugitive from the Emerald Isle, who made Isaiah an anthology in two parts, and made it appear that the author of the first was the author of the second.

Dr. McKibbin then read several passages from the Book of Isaiah, tending to show that the menacing tone or the tender attitude were not confined to either the first or the second half of the book. But Christ himself spoke woes and a wail almost in the same breath, continued the speaker. Are we, then, to have two Christs? Because the Apostle John denounces wickedness in the Revelation, and writes the Epistles of Love in the New Testament, are we, therefore, to have two Johns? Or two Pauls? If the principle is followed out, we will have a crop of Johns and Pauls almost as large as the crop of Isaiahs.

Dr. McKibbin then defended the Presbytery of Cincinnati on various points. Concerning the claim that no approach was made to Dr. Smith before the trial was appointed, Dr. McKibbin read many citations from letters published by the appellant in his book, showing that many efforts had been made to get him to appear before the committee, or to give some pledge that he would not teach or propagate the views which he was alleged to hold, but all to no purpose.

We even asked him when before the synod, after the decision of the General Assembly defining the mind of the Assembly and giving its deliverance, as we understood it, precluding the teaching of errancy in the original manuscripts, if he was willing to accept the finding of the supreme court of the Church as to the inspiration and truthfulness of the Word of God and if he would agree to cease to teach views in conflict with the doctrine of the Church therein set forth, and I said if Dr. Smith would say in the presence of that synod, "I will accept the finding of the supreme court of this Church and promise, while I remain a minister of the Presbyterian Church of the United States of America, I will not teach in conflict with the doctrinal teaching of that decision," the Presbytery of Cincinnati would like to have a chance to vote to remove the suspension, Dr. Smith replied that any statement or pledge which he might make at that time might prejudice his case and that it would not be proper for him to answer the question as put to him by the Presbytery of Cincinnati.

Coming now to the last specification with regard to the sentence, we were asked, Why not rebuke him? The reply was that if a rebuke were administered we were not sure that the accused would agree to accept the finding of the Supreme Court and cease the promulgation of these views. We tried for eighteen months to discriminate between the man and his views. We strained the principles of the Church's law, almost, to do it. This Assembly ought to know what the appellant said. I do not think that he for the sake of retaining his place as a minister in the Church would have brought all this conflict and all this trial. I could not charge him with that, knowing him as I do. He stands here for certain views which he asks the Church to declare are to be taught by her authority as a Church of Jesus Christ, and the question before us to-day is simply this: Will we authorize any minister in the Presbyterian Church to teach these views? And because it was impossible in any other way to relieve the Church from responsibility, we suspended his authority to speak in the name of the Presbyterian Church in the United States of America.

The Stated Clerk read the rule (Section 28 of the Book of Discipline) to the effect that no member who has not been present during every session of the trial shall have a right to vote.

EIGHTH DAY, FRIDAY, MAY 25TH.—Morning Session.

The entire day was given to the heresy case, with the exception of half an hour in the morning occupied in an interchange of compliments between representatives of the Baptist Missionary societies, now in session in this village, and the Assembly. Addresses were made by President Strong, of Rochester Theological Seminary, and Professor Northrop, of the Divinity School of the Chicago University, for the Baptists, and Dr. Duffield and the Moderator representing the Presbyterians. A Committee of Arrangements from the two bodies has planned a joint meeting for Sunday evening, after the regular services in the churches. Resuming the judicial case the first speaker was Daniel H. Shields, the elder of the Committee of Prosecution which had secured the conviction of Dr. Smith in the Presbytery of Cincinnati. He was introduced by Dr. James, the second member of the committee, as a plain farmer. Mr. Shields reviewed the case from its inception, calling the attention of the Assembly to the fact that the case comes before the present judicatory just as it left the presbytery, only that the judgment of the synod, expressed by a large majority, is added to that of the presbytery; and he used this as an argument for asking that the sentence should be reaffirmed by the Assembly. The appeal of Dr. Smith was then taken up by Mr. Shields and examined in detail. He asked where was there any authority for excluding any member of the presbytery from his place in it when it becomes a court to judge its ministers or condemn erroneous opinions and teaching? If the rule sought to be adopted by Dr. Smith were to be carried out, no minister would dare lift his voice against any erroneous doctrine or teaching, for fear that at some future time he might be called to sit in one of the Church courts and pass judgment upon its author. The Presbyterian Church would be careful about condemning a man as to the authorship of certain published views or opinions, but it will not carry that caution to the point of excluding from its Church courts men who have urged their views and opinions in opposition to the doctrines and teachings which it believes to be destructive of the very foundations upon which the Church rests, when those doctrines and teachings have been sent broadcast to the world over the undenied signature of their author. In regard to the information upon which the committee worked, Mr. Shields said that the appellant furnished all the information needed by the presbytery in order that it might legally and properly begin a process against him. He defended his committee from undue haste, or undue pressure, asserting that if the committee complained of as giving a partisan and prejudiced report had never made any report at all, process in some form would have been instituted. The speaker urged the Assembly to repeat the decisions of former Assemblies, especially those at Portland and Washington. A false step now, he said, might destroy the Presbyterian Church, which is passing through the time of its trial. Will we preserve our integrity and our faith, he added, or will the hand write upon the wall, with regard to us, "Weighed and found wanting"? The Presbyterian Church still believes the Bible to be the Word of God.

By the understanding adopted by the Assembly, Dr. Smith had an hour in which to reply to the committee. He was suffering slightly from hoarseness, but was able to make himself heard with ease. Without any attempt at oratory and no appeal whatever, with no peroration, he stood before his accusers and his friends for an hour, exhibiting the same gentle spirit which has been such a marked characteristic of the present session. He referred pleasantly to the committee's criticism of his phrase, "analysis, sifting and cross-questioning," and added:

The member drew a dark picture of the audacity and wickedness of the creature who would cross-question the Creator. He showed the motive of the cross-questioner to be to discredit the witness, because cross-questioning is done by the opposing attorney; but I must confess to a little carelessness here. I never thought of that aspect of it. In my unfamiliarity with legal matters I had forgotten that cross-questioning is intended to discredit the witness. In my simplicity I had supposed it was intended to bring out the truth. When I look at it, that seems to me at least an allowable meaning; and if you will examine the sentence in the pamphlet which has given so much offense, you will see it says nothing about cross-questioning the Almighty. What it says is that the historical sources of the Old Testament need, in order to discover the truth, the same sort of analysis, sifting and cross-questioning that must be given to other sources of history. Is searching the Scriptures a question of the Almighty? Is examination of these sources of history intended to discredit the Almighty? When Dr. Green writes a reply to Colenso, does he not analyze and cross-examine the biblical statements? When he proves that the genealogy in Genesis does not establish a chronology, does not he use the methods he would use in examining other sources of history? When Dr. Edersheim, who has suddenly become the standard of Presbyterian opinion, makes a history of Israel, does not he sift and analyze and cross-examine the sources? It must be evident that these eminent scholars would not be guilty of an attempt to discredit the Almighty. There is a confusion here between examining the Scriptures and their author. The Protestant principle is that we are to examine the Scriptures with all the resources at our command. This great principle, which has brought so much light to the Presbyterian Church, is now disallowed by this committee, because it may disturb their theory of the way God ought to construct his revelation. Where is the irreverence and presumption?

Dr. Smith then took up the criticism of the committee relative to his language about the Chronicler as follows:

They are inclined to think that no amount of discussion about charges and specifications will conceal the fact that I have given the Chronicler a very bad character. But it is they who give him a bad character by their interpretation of my language. They charge me with saying that he suppressed sundry historical truths. The word "suppress" always has a sinister meaning. It implies a design to deceive, and as I have expressly exonerated him of intentional falsity this implication is not warranted by my language. What I say is he does not get from the older history the shadows that rest upon David's life. That is a statement of fact which cannot be controverted. No one can deny that the Chronicler actually omits the darker features from the account of David's life. Now I wish to take the full responsibility for what I have said. The evidence of the pamphlet does, undoubtedly, show divergence from the view set forth in the charge framed by this committee. All of these inferences being correct, it is yet true that I have asserted the following points:

1. The Chronicler has omitted from his book sundry statements of fact.

2. The inspiration of the Scriptures is consistent with error of fact in their affirmations.

3. The inspiration of the Scriptures is consistent with the idiosyncrasies of the writers which influence their utterances.

4. A part of the Book of Isaiah is by another prophet than Isaiah.

5. It is impossible, on the basis of the facts as we have them, to conclude that the Old Testament Scriptures are free from all errors of fact.

Dr. Smith discussed these points at some length, and then called attention to the points on which all agree. "When we get these before us," he said, "we shall see better where we differ. The points on which we agree are these:

A. The Bible contains matter directly revealed by God.

B. It contains other material not in the strict sense revealed.

C. This material is of importance for its bearing on the history of revelation.

D. This material was chosen by men acting under distinct influence of the Holy Spirit, which we call inspiration.

E. The result is a book which in its totality is the Church's permanent and infallible rule of faith and life.

Dr. Smith reiterated that he had no desire to lay undue emphasis on his special theory. If there was any way of accounting for all the facts which will allow Presbyterians to hold to absolute inerrancy, they should know it.

The question before the Assembly to day is whether the theory of inerrancy of the autographs is so fundamental to the Presbyterian system that a minister who does not hold it must be excluded from office. He would not question the right of the committee to hold certain theories of inspiration, and he did not think that his theory was so destructive that it should debar him from the ministry.

The speaker closed with the assertion that the heart of the whole case is that the inerrancy of the original autographs is a new doctrine. It is also an unnecessary doctrine. It defends nothing which is of value to the faith of the Church. It gives no surer hold on the truth of God: and then he treated it as a dangerous doctrine and opening the door to the very foe that it is trying to shut out, substituting for the present rule of faith and life a lost and probably irrecoverable document. And he added that if the Assembly would reinstate him until those autographs were found, he would remain in the ministry for the rest of his life without the fear of suspension hanging over him.

His last point was that the doctrine itself was not formulated until last year after he had been convicted, and that, therefore, it could not be retroactive in its effects. His closing sentence was a plea for toleration and forbearance.

In the afternoon Thomas McDougall defended the Ohio Synod. He said the synod found that while the appellant believed in a Bible of some kind, he did not believe in the Bible as interpreted by the supreme court of his denomination. Dr. Smith would not be here, he said, but for his conviction that the judgment of last year in the Briggs case was erroneous. He was a sweet-spirited man, but the faith of the Church, as declared at Portland and Washington, ought not be reversed on that account.

You could not do my friend a graver injustice than to say that you will reverse the decision in his case, and reverse the decision in the case of Dr. Briggs, and thereby reverse the faith of the Church as settled, as I have stated, by two Assemblies simply because he is one of the sweet spirited men in our midst. It is not a matter of sweetness of spirit; it is not a matter of high Christian character. Brethren of the Presbyterian Church, the faith of our Church is on trial. The Word of God, as we believe it, is on trial, not Dr. Smith.

The Rev. Charles Townsend, representing the minority in the Synod of Ohio, said in supporting the appeal that if the Assembly should decree that Professor Smith must live as a heretic he would go down as the most gentle-spirited heretic that ever stood at the bar of ecclesiastical condemnation. Must we, he asked, give over to the world such a trained intellect, such a heart filled with the Master's own spirit? He said the accused had never been an ecclesiastical mischief-maker. His students never knew he was thinking the thoughts for which he was arraigned. He closed as follows:

My brethren, at the end of the last century the Church was trying heretics; at the end of the previous century, she was torturing them; at the end of the previous one, she was burning them. I would to God that at the end of *this* century, we could be at rest and peace, moving Heaven and earth to move earth to Heaven.

Several other members of the Ohio Synod also spoke favoring the appeal, those opposing it having given all of their time to Mr. McDougall.

OPINIONS OF COMMISSIONERS.

The roll was then called for three-minute speeches, and a large number of the commissioners availed themselves of the privilege of speaking. When the clerk had called half of the commissioners from the Synod of Indiana the hour of adjournment arrived.

NINTH DAY, SATURDAY, MAY 26TH.—MORNING SESSION.

The entire forenoon and two hours this afternoon were given to the roll call and answers in three-minute speeches. The first speaker of prominence to oppose the appeal was Dr. Willis G. Craig, of McCormick Seminary, who delivered an earnest speech against it. This was followed a little later by one from Dr. W. C. Young in a similar vein, who called the attention of the Assembly to the fact that Dr. Smith had only left Lane Seminary when the trustees had decided that he could no longer teach the views there for which he had been suspended. Dr. Young said further that Dr. Smith had lectured since his trial, while he was under suspension in advocacy of his well-known views. One of the strongest papers favoring the appeal was given by Dr. Paul F. Sutphen, of Newark, and is as follows:

I shall vote to sustain the appeal, because the specifications of error as alleged by the appellant appear to have been well taken, and have in no case been disproved by the prosecution or appellee. The answer to the appellant has dealt chiefly with the general doctrine of inspiration, which the appellant does not deny, or with the theory of verbal inspiration, which is not taught in the Confession of Faith. The attempt has constantly been made to show that to doubt verbal inspiration is to doubt inspiration itself; and the assumption has been persisted in that the Confession of Faith teaches a doctrine of verbal inspiration, which is not the case. The real issue involved in this matter has been confused by these inferences and implications. Of clear-cut analysis of the issue the prosecution has given us nothing. We have had exhortation instead of studied argument, and assertion instead of proof. It is utterly foreign to the point at issue to affirm our loyalty to the Word of God, as tho the appellant were not equally loyal with ourselves. No man doubts that the Scriptures as they came from God are without error. God cannot lie. Whatever God speaks is true. Dr. Smith neither denies nor questions this position. To raise it is to raise a false issue. To charge Dr. Smith with teaching that anything that God ever spoke is errant, or to affirm that he teaches or believes in an errant God, is a misrepresentation of the facts, tho it may not be intended. To condemn a man upon such misrepresentations is to condemn a man for opinions which he abhors as much as any of us in this house. The question is, Did God utter every word and syllable in the Bible, or is there a human element there as well as a divine? The Confession of Faith does not pronounce upon these critical questions. The most of us do not feel competent to decide them. We have no right to condemn any man who devoutly believes in the inspiration of the Word of God because he does not accept our theory of inspiration. I cannot forbid any man to work miracles because he followeth not with us. I dare not condemn any man who is loved and honored by our Lord.

Prof. George T. Purves, of Princeton Seminary, followed with this address against the appeal:

The argument advanced by the appellant concerning the "original autographs," and his plea that because historically their inerrancy can neither be proved nor disproved, is based on a confusion of original documents with original text. The documents are lost, but the text remains. The textual corruptions which have taken place in its transmission do not destroy this general fact, and it is both Scriptural and accurate to say that the original Hebrew and Greek (when freed from errors of copyists, etc.) is the Word of God. This was the theory of the framers of the Confession when they wrote that Hebrew and Greek, being immediately inspired by God, have been kept pure in all ages and are authentical.

The question is simply, Did the inspiration of the Bible secure its entire truthfulness in all its statements, when interpreted in natural and intended sense, or did it only secure the insertion in the Scriptures of doctrinal and moral truth?

Observe, it is not a question as to the *mode* of inspiration of which the Bible and the Confession say nothing; but as to its effect and qualities. It may be illustrated by the question, Does the providence of God control every event? That is a different question from *how* it controls.

Nor is this question before us whether there is a human element in the Bible or a human side of the Bible. That all admit. It is the question whether God so controlled the human writers that they wrote truth and only truth. Just as Christ was man, but sinless man, so the Bible is human, but also, by reason of its inspiration, guaranteed to us as absolutely truthful, since it is also Christ the Word of God.

That inspiration did secure the absolute truthfulness of Scripture has been proved by the prosecution from Scripture, and has been shown to be the doctrine of the Confession and historical faith of our Church.

The appellant holds that it is not the written record given in our Bible which is inspired, but the revelations contained in it, which were communicated to prosecution and appellant. This would result in worse uncertainty than if we were depending on the lost autographic manuscripts; for if the record be uninspired, what guaranty that it contains at all correctly even the revelations which were given?

The doctrine of Scripture and the Confession, on the contrary, is that it is the *written* record, the Scriptures which being inspired are profitable and the appeal is made "it is written."

The appellant, however, contends that his view of error is not fundamental. He maintains this because the particular phrases "inerrant" and "absolutely truthful," etc., were used with a view to current controversies, are not used in the Confession. But

(1) The decisions of the Church consist precisely in the further definition and expression of established doctrine in phraseology suited to existing conditions. The Confession obviously implies the later phrase in declaring the whole Scriptures to be the Word of God, and that the Christian must believe whatever it declares.

(2) Fundamental error does not consist in entirely rejecting a fundamental truth, but in assailing it at a vital point. The authority of Scripture is admitted to be fundamental. To assail its entire truthfulness is a fundamental error tho its authority and inspiration be nominally received.

NINTH DAY.—AFTERNOON SESSION.

All of the New York Commissioners opposed sustaining the appeal. One of the most pathetic speeches of the entire debate was given by Dr. D. McGilvary, of the Laos Mission. He spoke in favor of Dr. Smith, and his reference to the sons of the commissioners waiting eagerly to hear the result of the Assembly was very touching.

As soon as the roll was completed, Dr. Mutchmore said: "Shall the first specification of error be sustained?" The vote was 62 in favor of sustaining the appeal, and 403 against it. Each one of the twelve specifications was voted upon separately, and each one was lost by apparently the same majority. Then came the question "Shall the appeal be sustained?" On this question the roll was called and the vote recorded. The following is the vote: To sustain, 56; to sustain in part, 45; not to sustain, 396. As the votes to sustain in part are added to those to sustain, the vote was 101 to 396. The explanations given by several who voted to sustain in part was that they disapproved Dr. Smith's teachings, but that they considered the sentence—suspension—excessive. The following is the vote by synods, the Synod of Ohio not voting; and the vote to sustain and to sustain in part being put together:

Synods.	To Sustain.	Not to Sustain.	Synods.	To Sustain.	Not to Sustain.
Atlantic...	..	7	Missouri...	..	16
Baltimore.	1	12	Montana..	1	5
California.	3	19	Nebraska..	0	15
Catawba...	1	8	N. Jersey.	4	29
China.....	2	0	N. Mexico.	0	6
Colorado ..	2	4	New York.	28	59
Illinois.....	5	27	N. Dakota.	2	3
India.....	1	0	Oregon	..	8
Indiana....	6	15	Penn.....	9	74
Indian Ter.	6	1	S. Dakota.	1	8
Iowa.....	2	19	Tennessee.	1	5
Kansas	3	16	Texas.....	5	2
Kentucky..	..	6	Utah.....	..	4
Michigan..	7	13	Wash'ton..	4	6
Minnesota.	5	12	Wisconsin.	4	5
Total.....				101	396

After the vote was announced Dr. Henry C. McCook, of Philadelphia, moved the appointment of a committee to confer with Dr. Smith and to suggest such further action as may seem judicious. Dr. Mutchmore named as the committee, Dr. McCook, Dr. Peacock, Dr. Arthur J. Brown, John A. Simpson and Robert P. Lewis. An effort was made to adopt a resolution thanking the Prosecuting Committee for its labors, but the Moderator discouraged the attempt and the motion was not pressed.

In behalf of himself and some twenty-five others Dr. N. D. Hillis, of Chicago, read the following protest against the action of the Assembly in regard to direct control of the theological seminaries:

PROTEST AGAINST THE ACTION ON THE SEMINARIES.

The undersigned enter respectful and earnest protest against the action of this Assembly in adopting the majority report of the Committee on Theological Seminaries. We protest against this action.

1. Because the General Assembly of 1829 declared that the plan of "direct control of theological seminaries is not within the rightful jurisdiction of the General Assembly." (Minutes 1829, report made by Charles Hodge and Archibald Alexander.)

2. Because the General Assembly of 1870 declared that "as to any project by which the entire control and administration of our theological seminaries—for example, as to the election of trustees—can be transferred to the General Assembly on any principle of complete uniformity, your committee regard it as wholly impracticable and the attempt to accomplish it altogether undesirable."

3. Because, by a proper construction of the constitution of the Church, the question as to who is an approved divine or professor of theology belongs primarily to the presbytery. This has been the interpretation placed upon the constitution by past Assemblies without a single exception.

4. Because the effect of the proposed method of control will be to reflect upon any seminary which might decline to accede to this request.

5. Because, in the powers of the Assembly as defined in Chapter XII, Section 5, there is no power given to the Assembly to appoint any person or persons to appear for it in the civil courts and to invoke their interference. In our judgment, to accomplish the end proposed by the committee would require the action of the presbyteries granting to the Assembly such right.

In the matter of the new building for the use of the Boards of Foreign and Home Missions in New York City, the Assembly ratified, by an almost unanimous vote, the report presented by Dr. A. J. Brown, indorsing the change as "wise and necessary, and in the interest of true economy and the cause of missions."

NINTH DAY.—EVENING SESSION.

Almost the entire evening session was given to the report of the Standing Committee on Theological Seminaries. After speaking in general terms of the different seminaries, the report spoke particularly of Lane. Reference was made to the severe and painful trials of the past years, the painful solicitude of the entire Church, and the earnest desire that all differences there might be speedily composed. The only wish is to save the seminary; to restore it to the confidence of the Church, and to do what can be done to make its future more glorious than its glorious past.

The committee had invited friends of that institution to appear before them, and had received also, by order of the Assembly, a pamphlet entitled "A Defense of Lane Seminary," by Dr. Edward D. Morris, Professor in charge. Profound regret was expressed that so severe and, in their judgment, so unjust an arraignment of the General Assembly should have been undertaken by one occupying such a position in the Church, and, especially, that the students of any seminary should be given so unhappy an impression of the spirit and action of the supreme judicatory.

Regret was expressed, also, for the Protest of the Board of Trustees against the action of the last Assembly concerning this seminary; and, tho now the spirit and purposes of the Board of Trustees are thoroughly kind, conciliatory and loyal to General Assembly. After acknowledging the resignation of Dr. Smith and referring to the resumption of cordial relations by the Board of Education, the report commended the seminary and all its interests to the approval, the sympathy and the confidence of the Assembly and the Church.

The report then in view of all the facts recommended:

1. An entire reorganization of the Seminary by introducing new and different men into the Board of Trustees and the corps of instructors.

2. The appointment of a committee to visit the Seminary, and confer with the Board of Trustees, especially concerning its reorganization, this committee to report to the next General Assembly.

3. The restoration in the meantime of the seminary to full standing with the General Assembly.

4. The disapproval of the election of the Rev. Henry Hulbert to the chair of Church History, tho he may be continued as a teacher.

The report closes with several general suggestions based upon the solicitude with which the Church regards the spirit and character of her coming ministry.

First. It is not so much learning, not even sacred learning, as it is a profound experience of the things of the Spirit that is the source of power and the secret of usefulness in a minister of Christ.

Second. The students should be assiduously trained in the ready and skillful use of the English Bible.

Third. Constant and earnest endeavor should be used to foster and cultivate an intensely evangelistic and missionary spirit among the students, emphasis being placed upon the solemn and self-denying character of their great work.

An effort was made to get the part referring to Dr. Morris and his pamphlet stricken from the report, but that failed, and the report was adopted as read.

MONDAY'S PROCEEDINGS.

By Telegram to The Independent.

SARATOGA, N. Y., May 28th, 1894.

The Assembly heard the report from the committee appointed to confer with Professor Smith. It was a fraternal conference. Dr. Smith professed cordial appreciation of the kindly motive prompting the appointment of the committee, but is not prepared to communicate anything which would justify further Assembly action, leaving

future relations to the Presbyterian Church and its ministry with the Cincinnati Presbytery.

The Assembly authorized the publication of a cheap missionary newspaper by the Boards of the Church.

A prohibition clause was carried in the temperance report. A protest was made by the New York commissioners. The Moderator appointed various committees. That on Lane Seminary includes Dr. A. A. E. Taylor, chairman, Dr. Birch and Elder Sterry, of New York; that on Theological Seminaries includes Dr. Young, chairman, Drs. Mutchmore, Baker, Bartlett, Dixon, and Elders McDougall, Cincinnati, and Colonel McCook, New York.

The protest by Dr. Hillis and others against the action regarding seminary control was answered by a committee, of which Dr. Birch was chairman.

The Assembly adjourned in the afternoon, to meet next year in Pittsburg.

SOUTHERN PRESBYTERIAN ASSEMBLY.

BY THE REV. W. H. WOODS.

SECOND WEEK.

AMONG the communications to the Assembly was one from the Social Purity League, of New York City, which was promptly tabled. It was felt by many that this action would be misunderstood, and on Monday a paper was offered on the subject which awakened something of a breeze, but was finally referred to the Committee on Bills and Overtures. That committee amended the paper and recommended its adoption, which was done unanimously. This is the paper:

"WHEREAS, A communication from a Society which calls itself The National League for the Promotion of Social Purity,' was laid on the table without having been fully heard;

"And WHEREAS, This action of the Assembly without explanation of any sort may be misconstrued to the prejudice of religion

"*Resolved*, *I*, That inasmuch as the communication itself professes that the matters of which it treats are the particular concern of the Southern Presbyterian Church, this Assembly, as a court of the Lord Jesus Christ, deems it no discourtesy to claim the right to conduct the business with which it is charged in the method prescribed by its constitution and approved by the experience of the Church.

"*Resolved*, *II*, That as the supreme judicatory of our Church, it would manifestly be highly improper for the Assembly to express any opinion in a case which is before a lower court.

"*Resolved*, *III*, That while thus debarred from dealing with particular instances of sin against the Seventh Commandment which are not officially before us, this Assembly is nevertheless deeply and painfully sensible of the injury to religion caused by such sins in professing Christians, and does now, as it has always done, desire and intend in all orderly ways to promote, maintain and require in all its people that personal purity which is the common foundation of the home, the Church and the State."

The Birmingham Conference on co-operation in work among the colored people, it may be remembered, recommended a plan which practically gave the matter into the hands of the Freedmen's Board; so, at any rate, their report was regarded in the South. The Executive Committee on Colored Evangelistic Work submitted the plan proposed by the Conference to the Assembly, saying:

"In the judgment of your committee, this plan is the only one now practicable. The committee has no imprudent advocacy to offer in its behalf. If the Church does not favor it, what better reason could there be for its rejection? If it were adopted by the Assembly with a large or influential opposition, it could not be put into effective operation."

This report, together with overtures on the same subject from several presbyteries, was referred to a special committee, of which Dr. Eugene Daniel was chairman. The committee brought in this paper:

"The special committee, being persuaded that 'the Church does not favor' the plan, but that it meets with 'large and influential opposition' and 'cannot be put into effective operation,' would recommend that the Assembly decline to adopt it, but that the diligence of the committee and its desire to acquiesce in the will of the Church, be commended. The Assembly also rejoices in the spirit of fraternity and mutual confidence manifested by the two committees in conference."

This was adopted almost unanimously and with very little discussion. It is a significant fact, however, that the proposition of the Birmingham Conference seems to be fully as unacceptable to the Northern as to the Southern Church.

Organic Union has provoked the longest and most spirited debate of the session so far. The committee on the subject recommended the following report:

"The General Assembly declines to reopen the question of Organic Union by the appointment of a committee of conference as requested by the said presbyteries on the following grounds:

"*First*. The historic difference between the two Assemblies as to the relation of the Church of Christ to civil government.

"*Second*. To enter into organic union with the Northern Presbyterian Church involves the surrender of the plan of an independent Negro Church, which this Assembly regards as essential alike to the religious and social welfare of both races.

"*Third*. The essential difference between the two Assemblies as to woman's sphere and work in the Church or Christ.

"*Fourth*. God's blessing has manifestly rested upon our Church in its separate existence and work, and to spring the divisive question of organic union we believe will bring upon us needless agitation and hurtful disturbance.

"*Fifth*. Should such organic union take place the property interests of the Southern Church under the decision of the Supreme Court of the United States would be seriously jeopardized in the event of any subsequent changes in our relations.

"In view of the foregoing recommendations of an answer to the overtures of the presbyteries the committee recommends that the following reply be sent to the telegram of the General Assembly of the Presbyterian Church of the United States of America:

"'The blessing of God having rested upon our Church in her separate existence and work, the General Assembly of the Presbyterian Church in the United States, in session at Nashville, with affectionate fraternal greetings to the General Assembly of the Presbyterian Church, United States of America, in session at Saratoga, and wishing them godspeed in every good word and work regards it as unwise to reopen the question of organic union.'

"Geo. Summey, H. B. Brude, Eugene Daniel, W. M. McPheeters, John M. Purcell, John W. Rosebro, J. W. Walden, Vincent Davis, W. H. Gee, W. M. Hall, W. D. Hoyt, T. Harrison."

From the above report Dr. G. F. Campbell dissents.

For this a substitute was offered, recommending the appointment of a committee of nine, as asked, but charging them to ascertain what position the Northern Assembly proposed to maintain on the subject of a separate colored Church, ecclesiastical boards, "and any other subjects now regarded as barriers to organic union."

Kentucky was, with a single exception, in favor of the substitute. Texas, with one exception, was against it. Florida favored it and Missouri, altho the Missouri vote was nearly even. On an ay-and-no vote the substitute was defeated by 91 to 67, and the report of the committee was then adopted. A protest was offered and went to record, as follows:

"The undersigned respectfully enter their solemn protest against the action of this Assembly refusing to appoint a committee of conference on organic union to meet a like committee from the General Assembly of the Presbyterian Church in the United States of America, now in session at Saratoga N. Y., and do so on the following grounds: Because

"1. The plainest dictates of Christian courtesy seem to us to demand the appointment of such a committee in reply to the fraternal spirit manifested by the Northern Assembly.

"2. The issues which once ran the cleavage line between the two communions, in the opinion of your protestants, either do not now exist at all, or are not as potent as they were more than a generation ago. We are convinced that a mutual fraternal conference will disclose a closer relationship in customs, aims, principles and doctrine than is now suspected by either party.

"3. The interests of our own beloved Church, especially in our border territory, will be best conserved by such a course.

"4. The higher interests of the Redeemer's kingdom, irrespective of denominational lines, jeopardized by the invidious inroads of worldliness, rationalism and infidelity, demand a closer fellowship of God's people for mutual helpfulness and more efficient testimony and work.

"5. We are seriously concerned that nothing short of the surrender of principles should be left undone to heal the breach now dividing the two Churches, lest the sin of schism be justly laid at our door.

"Signed, Wm. W. Elwang, W. P. Waite, J. P. Morton. A. F. Hoss, J. W. Smock, G. E. Campbell, John Thomas Porter, H. S. Yerger, C. E. Graham, J. M. P. Otis, John G. Barkley, W. S. McClintic, John W. Wallace, J. A. Dickson, Charles C. Carson, C. J. Ralston, R. A. Robinson, J. W. Mosely, George D. White, J. M. Plowden."

The vote on the substitute does not represent the sentiment of the Southern Presbyterian Church on the subject of organic union. Many of those who voted for the substitute did so on grounds of courtesy. Others did so because, in their judgment, the appointment of such a committee was the best way in which to put aside the whole question.

The case of Miss Sadie M. Means came before the Assembly for discussion on Friday. The case has been fully stated in THE INDEPENDENT. Miss Means was an employé of a telephone company in Columbia, S. C., and performed her duties on Sunday from 9 A.M. to 1 P.M. For this she was disciplined by the session on the charge of violation of the Sabbath. Her friends appealed to the presbytery, which indorsed the action of the session. Appeal was again made to the Synod of South Carolina, and Miss Means was acquitted. The presbytery then appealed to the General Assembly. The discussion occupied the greater part of Thursday evening and Friday, and was closed on Friday evening. The appeal of the presbytery against Miss Means was decided in the negative, and Miss Means will be restored to communion in her church, the Second Presbyterian Church of Columbia, S. C. The vote stood: to sustain, 48; to partially sustain, 8; not to sustain, 77.

BALTIMORE, MD.

THE BAPTISTS AT SARATOGA.

BY LEMUEL MOSS, D.D.

THE extraordinary rainstorm that has prevailed so widely and so severely during the past fortnight affected somewhat the attendance upon these national meetings. Still the gathering was very large, influential and representative. There were many from the valley of the Mississippi, and a few from the Pacific Coast, with a goodly number of visitors from the Southern States. The numerical strength, very naturally, was from New England, New York, and the neighboring commonwealths. These hosts have, on the whole, been well cared for, especially when it is remembered that the Presbyterian General Assembly was in session at Saratoga at the same time, and also that none of the large hotels are as yet open for guests.

The new Convention Hall, well located, and capable of holding about 3,500 people, was at the disposal of the Baptists without cost. It has been erected by the enterprising citizens of this historic and attractive town for the free use of public gatherings of all sorts, and is a most welcome addition to the comforts and conveniences of the place. While possessing many excellences, it has some glaring defects. The acoustic qualities are surprisingly bad when the large room is only partially filled with people. The echoes of a speaker's voice are multitudinous and confusing, seeming to gather themselves in a sort of riotous conspiracy to throttle and assassinate the original utterance. Perhaps the advance of practical (as distinguished from ornamental and monumental) architecture will, at some time in the future, evolve a room of moderate size, which can be ventilated when it is full of people, and wherein the human voice can be heard when the room is comparatively empty. The Baptists transferred their day sessions to their own principal meeting house (which, tho large, would not hold the congregations), and held their evening sessions in the Hall.

The Baptists had many vital matters before them. This was manifest on the very first day of their session, and often afterward. Tho they frequently congratulated themselves (mostly in private) that they had no heresy trials on hand, to tax their patience and endurance, and to test their skill in casuistry, where logical consistency and the Standards may lead in one direction, and common sense and Scripture in another direction; still there was enough to exercise their highest thought and anxiety and their deepest devotion. The Education Society, which held its meetings on Tuesday and Wednesday of last week, brought the first of these anxious matters into the foreground. This society is only six years old, but it already has a history. Its most notable achievement is in connection with the founding of the great University of Chicago, at a cost of several millions, through the munificence of Mr. John D. Rockefeller, and others. But it has done much other good work. It has encouraged and helped thirty-two academies and colleges in twenty-three States of the Union, chiefly by supplemental grants for endowments and expenses. It has thus expended in six years the sum of $336,516.66, on conditions which will secure to the institutions $1,618,816.66. The help that stimulates self-help is the best of all.

But the society expresses concern for the active religious character of the higher schools under the care of the denomination. Take this paragraph from the report, viz.:

"In all our plans and undertakings we may not forget that most of these institutions of learning were founded by devoted men of God, in the fervent hope that they would be potent denominational forces in the battle against false philosophy, materialism and infidelity; that they would ever be in full accord with the accepted faith and in closest touch with the activities of the denomination; that their religious atmosphere would be a tonic to youthful believers entering their halls, and a gracious influence to bring the unsaved to Christ. It is not for this Society to say that any have forgotten or have come far short of these high aims in the kingdom of God; but it may at least be asked whether the positive *Christian* product is all that can be reasonable expected? If our institutions have lacked in this respect, is it not partly for lack of prayer for them?"

This subject was touched upon in the vigorous address of President E. B. Andrews, of Brown University, and was the central theme of the conservative and strong paper of Dr. N. E. Wood, of Brookline, Mass. Baptist schools, it was urged, should be the very highest type of their class, in all that pertains to literature and science, be they academics or colleges or universities; but it was still more earnestly insisted that they must not lose the ever-present and ever-potent energy of the dominating Christian spirit and life.

Another topic of great moment had reference to the use of public funds for the maintenance or aid of sectarian schools. The Baptist record on this subject is clear, consistent and continuous. In repudiating all connection between Church and State, they demand, in the name of Christianity and in the name of civil freedom, that the enforced taxes of the people shall never be applied to religious propagandism in any form. S. S. Hatt, Esq., of Albany, read a luminous argument in behalf of the State's right to give constitutional protection to the public school. Dr. Wayland Hoyt, of Minneapolis, recited again the characteristics of the so-called "Faribault plan" of parochial public school, and proclaimed its failure. D. C. Thomson, Queen's Counsel, of Toronto, gave with judicial clearness and fairness a most interesting chapter from the recent school history of Canada, in illustration of the conflict between the principles which underlie public secular and sectarian religious education at the Government's expense. This admirable paper should have a very wide reading at this time.

It was not deemed expedient that a national society should memorialize a State constitutional convention; but in an elaborate minute the hope was expressed that the new Constitution of New York, and ultimately the organic law of every American Commonwealth, and of the National Government itself, shall unequivocally forbid the use of public moneys for any sectarian purposes whatever. There is a growing sentiment to this same end in all the stronger Protestant bodies of the land, and in the general opinion of the nation at large, which it is hoped will soon crystallize into positive and permanent form unambiguous and irrepealable.

The American Baptist Home Society reported a deficit, for the first time in eight years. The work has not been lessened, but rather increased, and a hundred thousand dollars was borrowed in order to do this. This Society, like our other great missionary organizations, has become a huge business concern, and demands the wisest and most scrupulous business management. There are eighteen hundred thousand dollars ($1,800,000) of permanent property, such as invested funds, real estate, school buildings, etc. Much of this is productive, and much of it is in needed plants for efficient work. The Society has very diverse interests, and is engaged in a wide variety of services. The colored people of the South claim a large share of attention, especially in the maintenance of schools for training preachers, teachers and others. Of the eight millions of colored people in the South, more than one and a half millions are Baptist communicants, which would indicate that fully four millions are in religious sympathy with this denomination, and, therefore, dependent upon it for leadership and scholastic training. The Indians also are in large numbers in our care, and we are doing much to reach the millions of immigrants of all names and classes, while the English-speaking people, especially of the West and Northwest, urge their ever-growing needs for pastors, missionaries and church edifices.

The Home Mission work for the year ending April 1st, cost $524,155. General Morgan finds in the growing work abundant use for his training as a military and executive officer, and Dr. Morehouse, who has done so much to make the Society the strong and effective instrument it is, is pushing new enterprises in the wide field. One urgent question at least emerges in connection with the school work among the Negroes. It is felt that this is becoming so extended and so exacting that possibly the Society ought to seek to be relieved of it and to transfer it to the New Education Society. One encouraging feature here is the increasing readiness of the white Baptists of the South to co-operate with their brethern of the North in giving religious and professional training to the colored people. At the recent meeting of the Southern Baptist Convention

a committee was appointed to confer with a like committee of the Home Mission Society, touching this urgent question. It may be confidently expected that much good will be the result of such a conference. The great Baptist body will be brought nearer together through their common care for this dependent and ignorant and eager race. The exultant prophecy shines again: "A little child shall lead them."

SARATOGA, N. Y.

THE SOUTHERN BAPTIST CONVENTION.

BY C. E. W. DOBBS, D.D.

THE annual meeting of the Southern Baptist Convention has just been held in the goodly city of Dallas, Tex. Years ago we spoke of it as the "prairie city," but long since that designation has been voted as inadequate to express its own opinion of itself, and now Dallas insists on being called the "Queen City of North Texas." This was the forty-ninth year of the Convention, as it was organized in Augusta, Ga., in May, 1845. Thus the coming year will be its semi-centennial year. The Convention met May 11th, and adjourned May 15th. Only the white Baptists of the South are represented in the body, the colored churches preferring to work through their own separate organizations. Secretary Lansing Burrows, D.D., had his printed "Appendix E," giving full denominational statistics of the territory in which is contained the constituency of the Convention. There are 684 associations, 9,610 ministers, 17,346 churches, and 1,863,351 members.

The number baptized during the past year is put down at 93,842. In this same territory of colored Baptists there are 12,454 churches, with a membership of 1,291,046. Aggregate membership, 2,654,397.

The Convention is a delegated body, tho, according to Baptist principles and polity, it can have no ecclesiastical authority. It aims to be purely a missionary association, through which the Church may labor for the evangelization of the world. The body is mainly on a financial basis, that is, each co operating State is entitled to one delegate for each $250 contributed to the boards of the Convention. The constitution provides for the representation of the district associations, who may elect one delegate each. Of the 684 associations, scarcely a third have ever availed themselves of their privilege. This year the total number of enrolled delegates of all classes aggregated only 718, tho there were many hundreds more present as visitors from all over the Southland, and some from the North. Among the latter may be prominently named H. C. Woods, D.D., the genial and tireless superintendent of the Rocky Mountain Division of the American Baptist Home Mission Society, whose board is in New York. Dr. Woods came to Dallas specially to protest, in the name of his board, against the admission into the Convention of a body of Baptists who have seceded from the regular Baptist Convention of Oregon. The seceding brethren put forth what are known as "landmark" views; but they are greatly mistaken if they suppose the Southern Baptist Convention is organized and run according to their narrow conceptions. Their application was presented at Nashville last year, and the matter was referred to a judicious committee, who reported adversely at Dallas.

Another distinguished and cordially welcomed brother was the scholarly W. M. Lawrence, D.D., of Chicago, who came in the special interest of the young people's movement. This matter was more thoroughly discussed this year than ever before, an entire afternoon session being devoted to its consideration. While many shades of opinion were apparent, the Convention cordially approved of the organization of young people's societies, insisting only that they shall be under the control of the local churches, and do their benevolent work through the regular church channels. The sentiment seemed to be adverse to State and national organization of these societies. Still the movement is gathering strength in the South, and many believe and more hope that in a few years the Southern young people of our churches will be fully in line with those of other sections of our common country.

Brethren from other sections do not appreciate as their Southern brethren do the importance of the more orderly method of organizing the body which characterizes the Convention. Yet this is a feature. Those who remember the tedious hours consumed in enrolling delegates and electing officers, in some previous years, can scarcely realize how expeditiously the organization was effected at Dallas. To the credit of the good sense of the brethren be it said that the Convention was fully organized and all three of the board reports had been presented and referred before the adjournment of the first day morning session!

The Home Board had the right of way this year, and its annual report was the first received. I. T. Tichenor, D.D., of Atlanta, has been the honored chief officer of this Board for eleven years.

The receipts have been discouragingly inadequate for the work to be done. Only $73,320.91 was received, and of this sum the "Woman's Missionary Union" is credited with $21,613.60. Under the head of co-operative work $54 809.83 is repotred as "expended for mission work upon their fields of labor by co-operative bodies." This runs largely into the before-mentioned "State work." For "church building" the treasurer reports $52,734.90.

"The Board has missions among the Germans in Maryland, Kentucky, Missouri and Texas, and among the French in Missouri and Louisiana. The progress of work among this class of people is usually slow. Views of religion imbibed in their native land are difficult to eradicate, and the truth permeates slowly minds preoccupied by superstitions and erroneous views of Gospel truths."

The Board points, with evident satisfaction, to the work it has been able to accomplish among the Indians:

"This work has been so successful and so long continued that it has now closely approximated in its character and conditions our work among the white people of the frontier.

"There are now in the Indian Territory:

Associations	16
Churches	801
Church members	12,844

"The large and increasing white population of the Territory are demanding greater attention year by year."

The Board is always jubilant over its mission in Cuba, where Diaz has been enabled to accomplish so much for Christ and his truth. I quote:

"Our work in Cuba still exhibits the same features of interest which has characterized it from the beginning. There is the clearest indication that it is breaking the hold which the Catholic Church has so long held upon the spiritual and temporal interests of that people."

The statistical table reports in Cuba 24 missionaries, 5 churches, 150 baptisms, 2,582 members, 7 Sunday-schools, with 1,000 pupils.

The report dwells at length on the work among the Negroes. "From its very organization," it says, "the Convention has been interested in the welfare of these people." Quoting the action in 1845, the report proceeds:

"From that time to the present there has never been a session of this body when the religious needs of these people did not claim a share of the thought and interest of the members who composed it. After the civil strife had made them free, at its very first meeting in 1866, the Convention expressed itself as follows:

"*Resolved*, 'That in our changed relations to the colored people, we recognize as heretofore our solemn obligation to give religious instruction to them by all those means which God has ordained for the salvation of men.'

"Twice at least this Convention has made formal overtures to our brethren of the North to aid them in work among these people.

"To neither of these overtures was any favorable response ever made.

"The demands of duty to these people become more and more urgent as the years go by. We must not suffer the need of our white population to absorb so largely our means and our interest as to exclude proper efforts in their behalf. We must give more to these millions who, tho of alien blood, live with us on the same soil and share with us the weal or wo of that country which is the native land of both. The question, 'How can we best help them?' is a grave one. The Board has given to it long and careful thought. The conclusion it has reached has been confirmed by years of experience. It has become a well-grounded conviction that our chief work for them must be the better fitting of their active ministry for the instruction and government of the churches placed under their care. Most effective work has been done in this direction during the past year."

The discussion of this part of the report on Saturday night was the occasion of one of the most exciting episodes of the Convention. Dr. S. C. Clopton, of Alabama, submitted a highly complimentary report, and a telegram of cordial greeting was read from the colored Baptist State Convention in session in Lynchburg, Va. The telegram referred to 2 Kings, 10: 15. Gov. W. J. Northen, of Georgia, made an impassioned appeal for a larger sympathy and liberality in the work, closing by saying:

"If you fail to properly look after the moral development of the Negro, your social and industrial interests are at stake. Now I want this Convention to answer that telegram from the colored Baptist Convention. Let me ask, in the words of the text the Negroes sent: 'Is thy heart right' before God and in the presence of this responsibility? God help you to give the Negro your hand and take him up into the chariot. Now let all stand whose hearts are right."

The entire Convention arose, and while standing Governor Northen had the telegram of reply read by the secretary. It was from Ephesians 1:15-23.

Vice President J. Wm. Jones, D.D., of Virginia, was about to put the question, when the Rev. C. C. Brown, of South Carolina, arose. We all knew something would drop, and the Chair sought to keep the Palmetto delegate from freeing his mind, but to no purpose. He would speak, and speak he did. From the city paper reporting the discussion I quote:

"We have a thousand years of the blessings of civilization, and yet we spend all of our money in endowing our universities and colleges, and then we say to the poor Negro. You must be content with an institute for ten days and depend on faith for the balance of your education. We ought to work on a great principle.

"Let us not cover up anything. If the Southern Baptist Convention is not in favor of helping the Negro it ought to say so and be brave enough to declare it. If the Convention is in favor of helping the Negro let it say it is not willing to send the Home Board back to Atlanta and let that board sit in solemn conclave year by year, and gravely pass a few resolutions, and then, having done nothing, adjourn. When we wanted $50,000 for Cuba we did not do that way. No, sir, we went to work and made a special effort; and we raised the money. If the education of the Negro is the great work of Southern Baptists, if we really intend to help the Negro, let us at least do as much for him as we did for Cuba. Shall this Convention be content with the passing of resolutions expressive of aid and sympathy, but quietly and effectually relegating the Negro to the rear as he has been relegated to the rear every time an appeal has been made for him on the floor of this Convention? Let us go to our Northern brethren who have their schools all over the South and join hands with them in these schools. These schools are already endowed far beyond the need of any further funds."

The Sunday-school Board made an admirable exhibit of the work committed to its supervision. T. P. Bell, D.D., is the efficient chief of this Board, located at Nashville. The business affairs are in a very satisfactory state. The cash receipts were $48,539, an increase over any previous year. The cash balance in the treasury is $3,468, with all obligations discharged. The Board publishes the "Convention Series" of Sunday-school periodicals, whose circulation has steadily increased, and which have been much improved.

The Foreign Mission Board is located in Richmond, Va., and R. J. Willingham, D.D., late of Memphis, has succeeded Dr. H. A. Tupper, Sr., as Corresponding Secretary. The report says:

"We have sent out twelve new missionaries, and seven more are under appointment, anxious to go this fall. Besides these a number of excellent men and women are applying for appointments. Tidings come of many converts, and a goodly number of new churches have been organized on the fields.

"From our treasurer's report it will be seen that from all sources we have received $106,332.69. We owed a debt of $10,464.24 last Convention. During this year our regular expenses have been about $10,000 a month; and so we have, including all we owe, a debt of $30,823.78."

Of the receipts $23,514.99 were contributed by the woman's mission societies.

Turning to the treasurer's report I find that $44,626.75 was appropriated for pagan fields—for African missions $6,966 80, for China missions, $33,160.95, for Japan $4,490. The lion's share went to papal missions—Italian $18,161.06, Brazilian $25 270.11, Mexican $28,448.42. Total $71,879.61. This really looks like reversing the natural order. Eight hundred millions of pagans with no knowledge whatever of the Gospel, and yet three-fifths of the money used to proselyte Catholics who, despite their superstition, already know enough of Christ for salvation! For one I shall continue to protest.

A matter of much interest was brought before the Convention by a paper presented by the Rev. M. M. Davis, pastor of the Church of the Disciples in Dallas. The paper was an elaborate response from the late General Convention of the Disciples, to the action of our Convention at its Fort Worth meeting in 1890, looking to some basis of Christian Union. The action was had at the suggestion of the Rev. Dr. Eaton, of Louisville, and this paper of the Disciples is the first formal response. The paper is very courteous and conciliatory, and admirably presents the question from the point of view occupied by the Disciples. B. B. Tyler, D.D., of New York, was one of the committee preparing the response. It presents as the only practical basis of union: 1, The creed of the Primitive Church, which was declared to be the divine sonship of Jesus; 2, the ordinances as delivered to the Primitive Church by Jesus, namely, baptism (the immersion of believers only) and the supper; and 3, the Christian life, as outlined in the New Testament. These points were elaborately presented, particularly in the bearing of them on the agreements and disagreements between Baptists and Disciples. A few brethren were inclined to summarily dismiss the overture on the ground that the Convention had no power in the premises, and that it belonged entirely to the local churches. Wiser counsel prevailed, and the paper was referred to a strong committee, who were instructed to prepare a courteous response to be presented to the General Convention of the Disciples, to meet in Richmond, Va., in October next. The committee consists of F. H. Kerfoot, D.D., of Kentucky; B. H. Carroll, D.D., of Texas; J. B. Hawthorne, D.D., of Georgia; W. E. Hatcher, D.D., of Virginia; Geo. B. Eager, D.D., of Alabama.

Drs. F. M. Ellis, H. A. Tupper, Jr., A. J. Rowland, the Revs. J. C. Armstrong, E. Y. Mullins, W. A. Whittle and Mr. L. B. Ely were appointed fraternal messengers to the Baptist anniversaries at Saratoga. A committee was also appointed to confer with the New York Home Board relative to co-operation in the work among the Negroes, and also with reference to proper adjustment of the work in certain sections. The committee consists of Drs. T. T. Eaton, B. H. Carroll, H. H. Harris, T. P. Bell and Rev. A. J. S. Thomas.

GUTHRIE, IND. TER.

SOUTHERN METHODIST GENERAL CONFERENCE.

BY JOHN R. BROOKS, D.D.

THE General Conference has completed its work. It adjourned at 5 o'clock, P.M., Monday, the 21st inst.

It is difficult at this time to give a full and accurate summary of the results reached, but the most important work of the Conference may be noted.

The basis of representation in this body was changed from one clerical and lay delegate each for every thirty-six members of the Annual Conference to one for every forty-eight members, thus reducing the size of the General Conference about one-fourth.

Connectional Boards of Education and of the Epworth League have been created. Each of these Boards has its secretary, who, like the secretaries of the Missionary and Church Extension Boards, will not only do office work, but will travel through the Connection in their interest. One of the chief ends of the educational board is to systematize and simplify our educational work by correlating, as far as practicable, all our institutions of learning. Action was also taken looking to the publication at an early day of a connectional organ for the Epworth League.

The connectional officers elected are regarded, taken as a whole, as exceptionally strong and well-equipped men. Drs. H. C. Morrison, Atlanta, and W. R. Lambuth, Nashville, were re-elected Missionary Secretaries; Dr. I. G. John, of Texas, returning to the pastorate after eight years of faithful and efficient service as office secretary, his health having been much impaired while in the service of the Board. The Conference instructed both secretaries to reside in Nashville, the headquarters of the Board. Dr. David Morton, of Louisville, the veteran Secretary of the Board of Church Extension, was re-elected. W. W. Smith, LL.D., President of Randolph-Macon College, Virginia, was chosen Secretary of Education; and the brilliant Dr. S. A. Steel, pastor of West End Church, Nashville, was elected Epworth League Secretary.

Dr. J. J. Tigert, of Kansas City, a strong and well-furnished man, takes the place of the accomplished Dr. W. P. Harrison as Book Editor and Editor of *The Quarterly Review*. Dr. Harrison's failing health made it necessary, in the judgment of his best friends, that he should have rest from his arduous labors. The Conference unanimously adopted a paper complimentary to and appreciative of his valuable services, and continuing his salary for the current year, while he completes some work now on his hands. Dr. E. E. Hoss was, by a large vote, re-elected editor of *The Christian Advocate* at Nashville. The Rev. Dr. W. D. Kirkland, Editor of *The Southern Christian Advocate*, at Columbia, S. C., and brother of Chancellor Kirkland, of Vanderbilt, was elected Sunday-school Editor to succeed the venerable Dr. Cunnyngham, who has for some eighteen years occupied that most important position. Dr. Kirkland is thought to be well fitted for that work. Dr. J. D.

Barbee and Mr. D. M. Smith were, by a very large vote, re-elected book agents.

What is regarded as the most radical legislation of the session is the measure transferring from the Quarterly Conference to the District Conference the work of licensing local preachers and of recommending them to the Annual Conference for admission on trial into the traveling connection and for ordination. The act also transfers the amenability of the local preachers to the District Conference. Your non-Methodistic readers may not know that the Quarterly Conference is composed only of the pastor and official members of the church in one pastoral charge, and that it meets four times a year, while the District Conference embraces all the pastors and local preachers of a Presiding Elder's district, besides four delegates from each charge in the district, and that it meets only once a year. The friends of the measure think this action will greatly improve the local ministry, and relegate to the ranks of the exhorter many who would otherwise encumber the honored roll of local preachers.

Bishop Hargrove was most thoroughly vindicated by the Committee on Episcopacy, touching the matters relating to Dr. Kelley's trial by the Tennessee Conference in 1870; and the Conference unanimously adopted the report of the committee. I say this, notwithstanding the fact that the committee, or Court of Appeals, by a majority of one, reversed the action of the Tennessee Conference in convicting Dr. Kelley and suspending him from the ministry for six months. For, I have it from the highest authority, that this decision of the Appellate Court was on the merits of the case, and not on the rulings of Bishop Hargrove. So it seems that both Bishop Hargrove and Dr. Kelley have been vindicated, while the verdict of the Tennessee Conference, or its committee of trial appointed by the Bishop, has been set aside.

The action of the Conference which aroused deepest feeling and provoked most vigorous protest was the hasty adoption of the report of the special committee of seven on Church Trials and Appeals. As noticed in a former letter, four years ago a Commission, consisting of the Rev. Drs. Mahon and West and Chancellor Mayes, by order of the General Conference, was appointed by the College of Bishops to revise Chapters VII and VIII of the Discipline, which relate to the trial and appeal of all our members, from the bishops down to the humblest layman. Early in the session this commission, through its chairman, Dr. Mahon, presented a long and carefully prepared report of its work. After devoting part of two days to the consideration of this report, the Conference referred it to a committee of seven, with Dr. Whitehead, of Virginia, as chairman. This committee presented an elaborate report of its work. Soon after commencing to consider this report it appeared to its friends that it was likely to be cut to pieces as had been the report from the Commission. For that or some other reason, the report, as a whole, was hurried through, under the operation of the previous question, without amendment and without having been read to the Conference. A protest against such hasty and inconsiderate action was at once written by Dr. J. J. Tigert, and, after having been signed by him and some thirty or forty other members of the Conference, it was spread on the Journal. A reply to this protest, coming from a committee ordered by the Conference, was also spread on the minutes.

But the end was not yet. On the following Monday morning, while the Conference was, in a rather noisy way, looking after its business, it was stilled into silence by the statement of the chairman, Bishop Hargrove, that Bishop Keener had something to say to the Conference. Bishop Keener then read a veto message, or statement of the College of Bishops, to the effect that the proposed change was not constitutional, inasmuch as it made it possible that laymen should sit in trial of ministers.

This is the first time in the history of our Church that this veto power of the bishops has been resorted to. And this might have been avoided if the committee had simply inserted the word "clerical," to indicate the class of "members of the Conference" who were to try the accused traveling preachers. I am informed that more than one member of the committee insisted on inserting that word, but that the committee would not agree to it. And an amendment to that effect was ready to be offered; but the report was rushed through before it could be done. No effort was made to pass the measure over the veto.

There is some difference of opinion as to the effect of the veto, some thinking that it kills the whole report of the committee, while others believe it affects only the paragraph excepted to. The latter is the prevailing opinion. The chairman of the committee asserted his willingness to insert the word "clerical" after the veto, but that could not be done under the rules, except by universal consent, which was not given.

The committee of fifteen on Methodist Federation recommended the adoption of the following resolutions:

"*Resolved* by the General Conference of the Methodist Episcopal Church, South, now in session, That the bishops be requested to appoint a commission on Federation, consisting of three bishops, three ministers and three laymen; and that the Secretary be instructed to notify the General Conference of the Methodist Episcopal Church of this action, and to request it to appoint a similar commission.

"*Resolved*, secondly, That this commission shall have power to enter into negotiations with said similar commission from the Methodist Episcopal Church, if one shall be appointed, and with similar commissions from other Methodist bodies, with a view to abating hurtful competitions and the waste of men and money in home and foreign fields.

"*Resolved*, thirdly, That any arrangements which such commission may make shall be reported to the next General Conference for adoption, alteration or rejection."

The Conference adopted the resolutions, and the bishops appointed a commission who are said to be rather adverse to any movement looking to organic union between Northern and Southern Methodism.

It is proper to add, however, that the most enthusiastic meetings held during the session of the Conference were those addressed by the fraternal delegates from other Methodisms, and at which our bishops responded in a most happy and brotherly vein. Drs. Goucher and Rogers, of the Methodist Episcopal Church, were most fraternal and kindly in their utterances, and struck responsive and sympathetic chords in the hearts of the Conference. While there may possibly have been a little excess of candor in some parts of the address of Dr. Rogers, yet even those parts were listened to with respectful and dignified silence. Dr. Hunt, of the same Church, while representing to the Conference his Bible work, was most cordial and brotherly in his expressions of love for Southern Methodists.

I failed to say at the right place that the Conference took advanced ground on the temperance question, making the signing of petitions for license and the renting of property to be used for liquor selling purposes actionable offenses.

The local committee of entertainment did their work most admirably, and deserve, as they received, the cordial thanks of the Conference and visitors.

This was an unusually short session, lasting only sixteen working days. The next Conference is to meet on the first Thursday in May, 1898.

No bishop was elected and no provision was made for the appointment of evangelists.

MEMPHIS, TENN.

RELIGIOUS NOTES.

THE General Assembly of the United Presbyterian Church met at Albany, Ore., May 24th.

....The jubilee breakfast of the British Y. M. C. A. was held May 25th at the Association rooms. Sir George Williams delivered an address.

....The Rev. Provost Body, for twelve years the head of Trinity College in Toronto, has accepted the professorship of Old Testament Literature and Exegesis in the General Theological Seminary of the Protestant Episcopal Church in this city.

....The Presbyterian General Assembly at Saratoga adopted a resolution indorsing the American Tract Society as an important auxiliary to Christian work, especially in its provision of Gospel books and tracts in several languages for the immigrant population.

....The General Assembly of the Cumberland Presbyterian Church, in session at Eugene, Ore., has decided in regard to Mrs. Woolsey, of Kentucky, who presented her credentials as a commissioner, that the Church cannot indorse the ordination of women to the full ministry.

....The invitation that was presented to Messrs. Moody and Sankey to conduct an evangelistic mission in London this next winter has, after much consideration, been declined by them. They say that the pressure of work here is too heavy, but that at some future time they hope to be able to carry out the plan.

....The discussion with regard to a new Brooklyn Tabernacle continues. It has been decided to carry out the plan of securing the services of the Rev. B. Fay Mills, and Clermont Avenue Rink is to be rented for the evangelistic meetings. According to general reports it seems improbable that the Tabernacle will be rebuilt.

....Advance summaries of the statistics of the Congregational churches show, Churches, 5,236; ministers, 5,138; ministers without pastoral charge, 1,779; members, 561,631, a gain of 18,906; added on confession, 34,444; Sunday-school scholars, 646,694; Young People's Societies, 3,391; members, 166,315; benevolent contributions, $2,401,896, a decrease of $249,996; charitable legacies, $947,311; home expenditure, $7,000,838, a decrease of $145,254.

....A Congress of Liberal Religious Societies was held in Chicago last week, which resulted in the formation of a union to be incorporated under the laws of Illinois at an early date. Its object is to bring about more helpful fellowship in the social, educational, industrial, moral and religious thought and work of the world. A report on "ministerial training" included the recommendation that $2,000 be raised to endow chairs of liberal religious philosophy in the University of Chicago. Among the prominent persons connected with the movement are: H. W. Thomas, Colonel T. W. Higginson, Dr. E. G. Hirsch, M. J. Savage, William Salter, Susan B. Anthony, Jenkin Lloyd Jones.

....Connecticut has always been noted for its interest in Sunday-school work. Its conventions have been large and influential, and there is throughout the State great interest in the work. The Association is now planning for a grand Sunday-school rally, to take place on Saturday, June 16th, at Roseland, Park, Woodstock. Every effort is being put forth to make it representative, invitations having been sent to the Sunday-schools all over that section of the State, urging as many as can arrange to attend to do so. There will be addresses, fine music, instrumental and vocal, and a grand parade. Among the speakers will be Dr. Henry Wilson, of New York City, an expert in the use of object lessons, Addison P. Foster, D.D., of Boston, and others. Mr. Henry C. Bowen, the President of the Park Association, has entered most cordially into the plan, and will do all in his power to make it a pleasant day for those who attend. He has offered not only the free use of the grounds, but proposes to present to each Sunday-school teacher and scholar a bunch of roses grown on the grounds as a souvenir of the occasion.

The Sunday-School.

LESSON FOR JUNE 10TH.

PASSAGE OF THE RED SEA.—EXODUS 14: 19-29.

GOLDEN TEXT.—By faith they passed through the Red Sea.—HEB. 11: 29.

NOTES.—"*The Angel of the Lord.*"—As dwelling in the cloud and fire.——"*Which went before.*"—Had gone before and usually did so.——"*The camp.*"—We must conceive of the Hebrews as having spent two or three weeks getting together and moving up, first, toward the direct exit from Egypt by way of the coast, and then moving southward along the whole wall, or *Shur*, which protected Egypt against invasion from Arabia, until they got to the Red Sea. They had a vast company of about three million people, who required time and a very wide passage to get across the Red Sea at this narrow arm.—— "*The cloud and the darkness.*"—A very dense fog made it impossible to tell one's way on the Egyptian side.——"*The waters were divided.*"—It would seem as if the dry land were a very broad space, so that the whole camp could cross together, as if in the desert. And yet there was the great body of water southward, and a smaller body of water in a deeper part to the north.——"*The waters were a wall.*"—A protection. It does not necessarily mean a high, straight wall, but protecting like a wall. The text does not say it was an upright wall, and that idea comes from Exod. 15: 8 and Ps. 78: 13, which speak of the waters standing still, as does a heap of grain.——"*All Pharaoh's horses,*" etc.—Evidently not a narrow space contracted between two upright walls, but a wide space, perhaps miles wide.——"*In the morning watch.*"—After two o'clock.——"*The Lord looked forth.*"—The fire shone instead of the fog.

Instruction.—The Israelites were now in trouble. They had started to get out of Egypt by the shortest way, and had been commanded by Jehovah to reverse their way and go by the most roundabout route, by the south instead of the north. This had given time for the Egyptians to recover courage and attack them unsuspecting and quite defenseless. They had no hope but from God. They were thrown entirely on him, and he thus proved his willingness and power to help.

A miracle may be caused by the employment of natural means. Here the miracle came in the extraordinary east wind and long storm, which drove the waters back from their bed, leaving it bare. This shows how narrow is the line between miracle and special providence. God's providence is still over us, helping us, and as useful, for all practical purposes, as miracle.

We are told that Moses stretched out his rod over the waters and they parted, and that they returned. That is another way of saying that God parted the waters and again brought them back. We say we raise corn, or we cure the sick, or we build a house; but it is the Lord that is in all these things. He supplies everything, and we only do the very least things in it all. We only put the corn in the ground. We only cut the wood with a saw. But God makes the corn grow; God made the wood grow, and he holds the particles of steel together firmly in the saw. He does it all. "Except the Lord build the house, they labor in vain that build it."

The Israelites were protected on each side by a wall, and behind by fire and cloud, and there was but one way for them to go, straight ahead. They went and were safe. That is a lesson for us. God turns us in to one line of duty, and we shall succeed if we go his way. Some one was asked the road to Heaven, and he replied: "Turn to the right, and keep straight ahead."

Going the Lord's way, and not deviating from it for any reason, is obedience; but it is also faith. "By faith" the Israelites crossed the Red Sea. Faith in God is sure success.

The story of the hardening of Pharaoh's heart is not so very strange; we have a plenty of such cases now. How hard it is to reform a drunkard or a thief!

Ministerial Register.

BAPTIST.

BROUGHER, J. W., Rochester Sem., called to Paterson, N. J.
BROWN, M. J., Rochester Sem., called to Delvan, N, Y.
CHAMBERS, T. F., Rochester Sem., called to Saratoga Springs, N. Y.
EDWARDS, D. C., rec. recently, Freedom, N. Y.
GOULD, L. A., Zanshing, China, called to Highland Park, Ill.
KEMPTON, A. C., Rochester, called to Pottsdam, N. Y.
KLYVER, H. P., Syracuse, called to Baldwinsville, N. Y.
OSBORN, E. F., Rochester Sem., called to Watertown, N. Y.
SHEPHERDS, GEORGE, East Marion, called to Worcester, N. Y.
SMITH, W. F., Philadelphia, Penn., called to West Winsted, Conn.

CONGREGATIONAL.

APPLETON, F. G., inst. May 27th, Granby and Victory, Vt.
ARNEY, J. W., Lake Odessa, accepts call to Lansing, Mich.
BERRY, LOUIS F., Andover Sem., called to Groveland, Mass.
BRECKENRIDGE, DANIEL M., West Salem, called to Prairie du Chien, Wis.
BRUCE, CHARLES R., Hull, accepts call to Green Mountain, Ia.
CHOATE, C. W., "Christian" Yellow Springs, accepts call to Central ch., Dayton, O.
COLLINS, WILLIAM, Stockbridge, called to Birnamwood and Norrie, Wis.
DOWDING, HENRY W., Wells, Me., called to Watertown, S. D.
ELLIOT, WILLIAM A., Gladstone, Mich., accepts call to Algonquin, Ill.
FISHER, JESSE L., Oberlin Sem., called to Verdon, Neb.
FRENCH, EDWARD G., Guildhall, accepts call to Island Pond, Vt.
GONZALES, J. B., Springfield, Mass., accepts call to Detroit, Mich.
HAMMOND, JOSEPH, Carlisle, Mass., accepts call to Hancock, N. H.
HEATH, ALBERT H., St. Paul, Minn., called to St. Johnsbury, Vt.
HIBBARD, RUFUS P., Gloucester, called to Chicopee Falls, Mass.
MAIR, W. W., Oberlin Sem., accepts call to Waubay, S. D.
MUNRO, JOHN J., North Troy, accepts call to Alburgh Springs, Vt.
ORVIS, GURNEY M., Winthrop, accepts call to Summit ch., Dubuque, Ia.
PEASE, CHARLES, Hartford Sem., called to the Third ch., Chicopee, Mass.
PLASS, NORMAN, Cleveland, accepts call to Central ch., Cincinnati, O.
PUTNAM, FRANK C., Yale Divinity School, accepts call to Walpole, Mass.
SAGE, CHARLES J., St. Paul, Minn., accepts call to Rising City, Neb.
SNELL, F. W. (Meth.), accepts call to West Brooksville, Me.
TROWER, WILLIAM G., Minneapolis, accepts call to Brownton and Stewart, Minn.
WALL, A. A., Flint, called to Central Lake and Eastport, Mich.
WILLIAMS, MARK W., Ypsilanti, Mich., accepts call to Bureau and De Pue, Ill.

PRESBYTERIAN.

BONAR, S. B., Marquette, Mich., resigns.
CONGER, S. S., Portland, Me., resigns.
GALLAGHER, E. P., Oakmont, called to Belleview, Penn.
HASLETT, SAMUEL B., Wilkinsonville, accepts call to Worcester, Mass.
INGLIS, R. S., Crawfordsville, Ind., accepts call to Jackson, Mich.
JONES, JOHN SPARHAWK, Baltimore, Md., accepts call to Philadelphia, Penn.
LAMB, GEORGE C., Boone, Ia., accepts call to Menomiee, Mich.
MCCORMACK, W. C., Atwater, accepts call to Morehead, Minn.
MOORE, DAVID R., Logan, accepts call to Dayton, O.
PARKE, N. G., Pittston, Penn., resigns.
SHAW, E. D., inst. recently, West Nottingham, Md.
SOUDERS, E. WILLIS, Clayton, Ill., accepts call to Greenfield, Ind.
THOMPSON, GEORGE E., Wilmington, Del., accepts call to Detroit, Mich.

Literature.

The prompt mention in our list of "Books of the Week" will be considered by us as an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.

A BAPTIST VIEW OF THE DIVINE SOVEREIGNTY.*

BY A. J. F. BEHRENDS, D.D.

THE articles which have been gathered together in this book are not easy reading. They are decidedly theological in tone and treatment; but they cannot fail to be stimulating and helpful to one who will take the pains to give them earnest attention. They are not the work of a novice. They are from the pen of a man who, as a theological instructor in two Baptist theological seminaries, in Rochester and Chicago, has been perfectly at home in the profound problems here discussed. The intense and sustained earnestness of the style evidences the writer's seriousness, and the world has always an ear for a serious man. Our author is not only serious; he evidently believes that the conclusions which he has reached ought to be submitted to and considered by the theological public. The volume, too, is, in a sense, autobiographic. The writer's mental struggles are clearly mirrored in it. This is done unintentionally and unconsciously; but the self-revelation is on that account all the more real and impressive. Dr. Northrup writes as a man who has broken away from the shackles of a system which has long oppressed him, and whose galling bonds he cannot endure any longer. Hence, his work is more critical than it is constructive. His reviewer, Dr. Watts, of Belfast, Ireland, a pronounced Calvinist of the old school—a school so old that it is moribund—and whose replies are printed in the volume, makes this charge against him. But the charge is really a commendation, because it reveals the author's cautious and conservative attitude. He does not discard Calvinism; he simply attacks its rash assumptions and ill-considered definitions.

Whatever objections may be urged against Calvinistic theology, it must be conceded that it shows remarkable vitality. It is not a finished system. Its advocates are perpetually alert in the endeavor to state its problems more precisely and make their solution more clear. And this vitality of the Calvinistic system will always commend it to earnest and profound thinkers, who feel that the synthesis of all truth must be found in the Idea of God and in his Eternal Purpose.

The author's fundamental contention is that the traditional Calvinistic doctrine of the Divine Sovereignty is partial, and therefore false by defect. The rule of God, means the rule of *God*. Sovereignty must be defined in the terms of God's ethical perfection. It does not represent his will alone; it is and must be qualified by his wisdom and benevolence. The sovereign pleasure of God is a *good* pleasure. The suggestion that justice is necessary to God, but that mercy is optional, is repudiated. Every act of God is and must be an expression of his ethical perfection. Divine Sovereignty is the sovereignty of Him who is not only essentially and infinitely holy, but also essentially and infinitely gracious. God cannot be supposed to create any soul only to damn it, and he cannot be supposed to pass any soul by. This conception of sovereignty as determined by the ethical perfection of the Sovereign is clearly grasped; and in the course of its exposition, the Calvinistic notion that sovereignty is determined by pure will is thoroughly riddled by a severe and merciless logic.

The author then turns his attention to the Calvinistic postulate that predestination is, in the logical order, antecedent to prevision; that foreordination determines foreknowledge. Here Dr. Northrup stands midway between Calvinism and Wesleyanism. He agrees with Calvinism in regarding God as the only agent in regeneration, and in making repentance and faith the fruits and evidences of regeneration. Men are not chosen unto life eternal because they repent and believe; they repent and believe because they have been chosen unto salvation. But the author agrees also with Wesleyanism in insisting that foreordination is determined by certain differences in men as *foreseen*, which differences are *not* determined by the electing decree. These differences are then enumerated. The moral freedom of man is declared to be plenary under a system of universal grace, which is a concession to Wesleyanism. The distinction between common grace and special grace is rejected, as is also the the notion that God passes any man by; and the conclusion is that the only divine limitation in redemption is the ethical perfection of God. He saves all whom he can save, and remain *God*.

All this is urged in the interests of consistent Calvinism. The author does not pose as a theological iconoclast; he simply insists that the ethically perfect God shall be made the determining idea of predestination, that his will shall not be severed from his wisdom, nor his justice from his love. All the divine attributes are essential, eternal, universal, interpenetrative and mutually conditioning. On the basis of the universal atonement men are saved; and on the same basis men are lost. The method of argument will commend itself to many who dread the faintest suggestion of Arminianism as unpardonable heresy. To such these articles will be a great and blessed relief.

For ourselves, it seems that the reconstruction must be carried further; and even the twenty theses which close the volume do not fully meet the case. Adam is represented as placed under a probation of moral law, and probation under grace is introduced as necessitated by the fall. But this breaks the unity of the divine moral government, and is inconsistent with the author's main contention. The apostasy itself must be brought under grace, as permitted by the ethical perfection of God. The race fell in Christ, as really as it is redeemed in him. The fall is no more outside of grace than is the atonement. It is possible that Dr. Northrup would concede this, but his language seems to exclude it; and no theory of sovereignty can exclude the fall. The doctrine of decrees is one. It must be supralapsarian, without a break in its continuity. It may be doubted, also, whether the statement that man is passive in regeneration, and that God is the sole author of repentance and faith, can be made to agree with the recognition of man's plenary ability under grace. Such plenary ability must be continuous in the entire process of salvation. It cannot be conceived of as interrupted, or suspended, at any point, not even in regeneration. For regeneration, tho not an act *by* the human will, is yet an act of God *in* the human will. And the will of man is free. There must be, therefore, self-conscious movement of the will even in regeneration. The new birth cannot be an act of pure moral omnipotence, for that would destroy the free personality of man. This is only saying that Dr. Northrup has blazed a path for thought, which requires to be more fully cleared by himself or by others. This does not diminish our appreciation of the service which he has rendered, and for which many will be grateful to him.

Memoir concerning the Seabury Commemoration held at St. Paul's Cathedral, London, the Fourteenth Day of November, A.D., 1884. By George Shea. (Houghton, Mifflin & Co., Boston and New York. $1.25.) The editor of this volume, who allows his English correspondents, as edited by himself in this volume, to bestow on him the overmuch honor of "Chief Justice," has combined with his memoir a number of documents reprinted from a manuscript in his possession, which has been inset with "all the original correspondence and other proof" of the commemoration in St. Paul's, London, the record of which as a "great and historic event," together with the author's connection with the same, this present volume is published to preserve. For Mr. Shea evidently sets much by both points—the commemoration, and his own suggestion of it as a free recognition on the part of the Church of England of the act of the Scottish Bishops in consecrating Seabury. The Archbishop of Canterbury took part in the service, and it was intended to close forever the gulf that yawned between the Seabury line and the consecration at Lambeth of White and Provoost. The significance of the commemoration depended on the English initiation of it as a reparation freely offered to the American churches for the long delay in providing that Church with bishops. It came near being spoiled by some intermeddler, who, getting into the affair, caused it to be published abroad as the suggestion of the American bishops. Against this Mr. Shea raises his protest, and has made his point strong by the documents collected to support it. The point is an interesting one to American Episcopalians, and probably important, tho we were not aware that any serious differences in the Episcopal communion hung on the question of the Seabury line or the White and Provoost line. We should be glad to drop the book here; but, unfortunately, Judge Shea undertakes a history on his own account, which he transmitted two years ago to Dean Church in London, and now publishes in this commemorative volume to make history for American readers. Englishmen surely may be excused for their notions of this country when they receive from correspondents like Judge Shea instructions like this (p. 44):

"The State of Connecticut—the diocese to which Seabury was elected, and for which he was consecrated; the home of Jonathan Edwards, and then and long afterward the hotbed of Unitarianism—is this day throughout its land without a house of Unitarian worship. The last house for such worship has years ago been consecrated in the service of our Faith. Its last Unitarian minister is now the Bishop of Central New York, Dr. Huntington."

This is history with a vengeance. Jonathan Edwards's right to a home in Connecticut was only through his graduation at Yale and his wife Sarah Pierrepont, who was a New Haven lady. For himself he had no "home" in Connecticut and lived only at Northampton and Stockbridge in Massachusetts and at Princeton, in New Jersey, where he died. Dr. Huntington never was minister of that Hartford church in his Unitarian days. When it was taken down and consecrated as "Trinity Church," he being then rector of Emmanuel Church, Boston, preached a series of sermons in its pulpit. It is remarkable that he, the consecrating Bishop Williams, and the local rector, Dr. Pelham Williams, had all been Unitarians. Nor was Connecticut "then and long afterward the hotbed of Unitarianism." There never was such a "hotbed" in the State. Unitarianism did not thrive there. There never was much of it to extinguish, nor much glory to be won in extinguishing it. It appears, however, that what there was of it before this work which Mr. Shea in such glowing terms began holds on still. The account of Seabury and his treatment is of a piece with the rest. Seabury was a Tory; he was chaplain of the Tory Regiment in New York, in 1776. He was handled roughly in Connecticut, as other Tories were. His Toryism laid the Episcopal Church in Connecticut under a cloud for many years and wove a strand of unnecessary obloquy into its beginning, which under a loyal leader it might not have had. There was, for example, no such outbreak against Dr. Cutler, rector of Yale, when he surrendered his place and took orders in the Anglican Church.

The Witness of the American Church to Pure Christianity. This neatly printed little volume contains the two Bedell Lectures for 1893, by the Right Rev. William Andrew Leonard, D.D., Bishop of Ohio (James Pott & Co. New York, $1.00), who, without committing himself to any sacramentarian or distinctively high Anglican views, takes very strong and even exclusive ground as to the Church and her claims. It is not at all necessary to discuss these points over again with the lecturer, nor even to indicate our differences with him. The lecturer's own faith is whole and complete. He presents his views in a full, frank and unhesitating manner, which will give general satisfaction to his brother prelates and the communicants of the Episcopal Church. It would be well for other denominational writers, could they quietly ignore differences existing within the denominational lines as Bishop Leonard does, and fix their attention on the more important matters of substantial agreement. It is only on this method that either Rome or Episcopacy can be made to wear the look of substantial unity which is so often claimed for them. In his first point that the American Episcopal Church is national Bishop Leonard seems to assert that apostolic Christianity was organized, founded and propagated in the form of *National Churches*, each having "local power, independent headship, ecclesiastical completeness, and governmental authority, which could not be intruded upon or interfered with, by Churches beyond their own geographical limits." Now of course *national* in this case is merely a big word. There were no distinct nations in Roman times, and there are no *national* Churches in the New Testament in the sense Bishop Andrews gives to the word. There is a Church at Jerusalem, Antioch, Corinth; Churches in Galatia; Church at Rome, and so on. They may be national in the diocesan sense. They certainly are "local," "geographical," "independent," "ecclesiastically complete," "cannot be intruded upon," just as Bishop Andrews says, and just as the believers in the Independent Theory of constructing a Church have always read the New Testament history. This is all good grist to an Independent, but, from the Episcopal point of view, the author's attempt to say a good word for his National Church has led him ahead of the record, if not a good many steps off it. The lectures are conceived in a good spirit, and present the strong points of the Church's witness to a pure Christianity as to creed, sacraments, the upholding of the Scriptures and in preserving an apostolic ministry, or, as the Bishop is himself careful to state the point, *the* apostolic ministry.

We are glad to see the second edition of Prof. C. M. Mead's *Supernatural Revelation: An Essay Concerning the Basis of the Christian Faith.* (A. D. F. Randolph & Co., New York. $1.75.) This edition is substantially identical with the first. Nothing of importance need, therefore, be added to what we have already said in comment on the work, except to recall its general character and merits. Professor Mead has planted his work solidly on conservative ground, yet not on that of a conservatism which is either insensible to the force of new facts or too timid to entertain them. The work is done in a thorough, careful and considerate manner, no part, perhaps, more so than the chapters on miracles and their evidential value. The three last chapters contain the author's theory of inspiration as to which he holds a view which is substantially conservative without coming into direct collision with the more liberal orthodox views. The book is not epoch-making and is not designed to be, but an honest, faithful and very thoroughly worked-out exposition of the argument in defense of Christianity as a supernatural revelation from a conservative point of view. Over and above this the work is scholarly and suggestive.

Questions of the Day, Social, National and Religious. By David James Vaughan, Honorary Canon of Peterborough, Master of Wiggeston's Hospital, formerly Fellow of Trinity, Cambridge, etc. (Macmillan & Co., New York. $1.50.) The addresses which compose this volume are wel worth reading. They throw a strong and hopeful light on the troubled surface of social affairs. The author combines sympathy with hard sense in the right proportions; or, to be more accurate, he keeps the two functions of sympathy or pity and of intellectual recognition of facts and principles in right relations with each other. He discusses broadly on a great variety of topics, which carry him into all the fields of human action, political, civil, economic, social, religious, theologic, ecclesiastical, sociological; and he writes with good sense and knowledge on all. We commend his chapters as in pleasing contrast to the arid hard-heartedness of some writers, and to the sentimental rhetoric and economic illusionism indulged in by others. We assume that Mr. Vaughan represents the best sense there is in England on these topics.

Waymarks in Church History. By William Bright, D.D., Canon of Christ Church, Oxford, Regius Professor of Ecclesiastical History. (Longmans, Green & Co., New York. $2.00.) This collection of addresses and review articles, published by the author within ten years, might bear the appropriate name of Studies, among which, however, they would rank in the best and most delightful class. They are fine examples of that modern conception of history which lays the stress on the human interest and content of the history rather than on the bare facts and form of it. The range of the collection is wide. Beginning with Gnosticism and St. Irenæus, it brings the reader down by a succession of luminous studies from ante-Nicene Christianity to the Arian and Pelagian commotions. Dr. Bright gives us a taste of his Protestant soundness in the chapter on "Papalism and Antiquity," and of moderate High Churchism in the judicial treatment of "The Clergy and Secular Employments," "An Appeal to Bede" and "Archbishop Laud." The Appendix contains a large amount of learned critical matter.

*SOVEREIGNTY OF GOD. By G. W. NORTHRUP, D.D., LL.D., Chicago University. Louisville, Ky.: Baptist Book Concern.

The trustees of Wheaton Seminary, at Norton, Mass., have issued a well-deserved tribute to Lucy Larcom as a special number of the school paper established by her when she was connected with the school, and which is still published under the title invented for it by Miss Larcom. This special number, edited by Miss Susan Hayes Ward, a graduate of Wheaton during the period when Lucy Larcom was there, makes an unusually elegant brochure, published by Geo. H. Ellis, Boston, and having for its title, *The Rushlight. Special Number, in Memory of Lucy Larcom. Issued by the Trustees of Wheaton Seminary, Norton, Mass.* Edited by Susan Hayes Ward. The memorial is not published as a complete life of Lucy Larcom. That service is reserved for her literary executor, the Rev. D. Dulany Addison, who is new preparing an edition of her life and letters. There is, however, more than a provisional or temporary interest in Miss Ward's memorial. The introductory biographic sketch is delightful all through, and contains many a touch which proclaims the artist in the author as well as in the subject, as, for example, the picture of "Aunt Hannah's" dame school where if the little chicks fell to nodding "they were tucked snugly away in the corner, in a bed improvised from a folded comforter," or the picture of little Lucy, after much besetment, consenting to recite some verses she had written "provided she might turn her back to the audience and rub the closet door with her fingers all the while she was repeating them." Miss Ward's sketches are the great feature of the memorial, tho the memoir contributed by Miss Philena Fobes, now in her eigtieth year, and principal of Monticello when Miss Larcom was there, has a very great charm. In the way of autobiography Miss Ward has made a wonderfully telltale and almost dramatic selection from Miss Larcom's letters to various persons. The remainder of the memoir is composed of "Memories of Miss Larcom as recalled by some of her pupils." The whole impression of the Memoir is noble, and worthy of both the subject and the author. It is enriched with three heliotype portraits. The one chosen for the frontispiece has a rare and haunting beauty.

The Epistle of St. Paul to the Romans, by Hundley C. G. Moule, M.A., Principal of Ridley Hall, Cambridge, is the latest addition to that unique and excellent aid to the study of the Scriptures, "The Expositor's Bible," edited by the Rev. W. Robertson Nicoll, LL.D., editor of *The Expositor*. (A. C. Armstrong & Son, New York, $1.50.)

——The same firm publish *The Gospel of St. Mark*. By Alexander Maclaren, D.D. The chapters which compose this book were written as a commentary on the International Sunday-School Lessons for the American *Sunday-School Times*, and are republished in permanent form from its columns. Dr. Maclaren's ability as a practical expositor is recognized by all who know him, and the readers of the *Sunday School Times*, will be glad to see his work in that journal preserved in a connected and usable form.

A model of its kind is *The Seventieth Annual Report of the Officers of the Retreat for the Insane at Hartford, April*, 1894, published by the Case, Lockwood & Brainard Company, Hartford, Conn., in antique style on heavy laid paper. In his report the Superintendent, Dr. Henry Putnam Stearns, gives some notes of the history of the Retreat, from which we learn that this is the first and only enterprise of the kind undertaken and carried through by a society of physicians, and that the Retreat was built by funds contributed in the main by about two thousand persons, nearly all of them comparatively poor and living the life Connecticut farmers led a hundred years ago. The list is printed. Twenty-eight contributed less than one dollar. Two hundred and thirty-three contributed one dollar each. Few comparatively gave more than five dollars each.

We have received the *Annual Report of the Board of Regents of the Smithsonian Institution to July*, 1892, with the General Appendix of scientific discovery in particular directions, memoirs on special topics, and valuable papers not published in the Smithsonian Contributions, or not otherwise provided for in the Smithsonian Collections. The volume is, of course, more or less miscellaneous, but contains matter of absorbing interest and great value, as, for example, Professor Winlock's "Progress of Astronomy for 1891 and 1892," Professor Mason's "Progress of Anthropology in 1892," and Sir A. Geikie's paper on "Geological Change and Time," followed by Professor Hague's "Geological History of the Yellowstone Park."

The Orange Judd Co. publish in a new revised and inexpensive edition of a very useful and successful manual for the garden and nursery, *Spraying Crops. Why, When and How.* By Clarence M. Weed, D.Sc., Professor of Zoology and Botany in the New Hampshire College of Agriculture and the Mechanic Arts. (New York. In paper, 25 cents.) We need only add that the manual is thorough and competent, gives definite directions, precautions to be observed, different treatment for different plants, and even describes the habits and peculiarities of the insects to be destroyed.

We have before us, done in the usual handsome and thorough manner, the *Fifth Annual Report of the Missouri Botanical Gardens*. By William Trelease, Director. (Published by the Board of Trustees.) The volume contains, besides the annual reports, the Annual Flower Sermon by Bishop Dudley, and the Proceedings at the Trustees' Fourth Annual Banquet, and eight scientific papers on botanical subjects, illustrated with drawings.

Advanced players and students of chess will find a little book much to their purpose in *The Chess Pocket Manual: A Pocket-Guide for Beginners and Advanced Players*. By G. H. D. Gossip, author of "Theory of the Chess Openings," etc. (Charles Scribner's Sons, New York. $1.00.) This book is a capital example of the stimulating influence of necessary condensation. It does about all for a young player that can be done by any discipline except that of the actual play and study of play. It lays down the theory of the game, of openings, defenses, theories of ending, etc., etc., and gives the best examples of the several methods under each head, all published in a convenient form for the pocket.

LITERARY NOTES.

MESSRS. ROBERTS BROTHERS announce as ready about June 1st, "The Wedding Garment: A Tale of the Life to Come," by Louis Pendleton.

....The Rev. Dr. C. Ellis Stevens, author of "Sources of the Constitution of the United States," the book now attracting such attention as an answer to Mr. Douglas Campbell, is an American, and not an Englishman, as some of the reviewers make out. He is a native of Boston, and Rector of Christ Church, Philadelphia, the old church of Washington and Franklin.

....Messrs. Lee & Shepard will soon publish a work on the esculent and poisonous varieties of mushrooms, by Captain Julius A. Palmer; "The Boys' Own Guide to Fishing, Tackle-Making and Fish Breeding," by John Harrington Keene, and "Special Kinesiology of Educational Gymnastics," a revision by the author, Baron Nils Posse, of his "Educational Gymnastics."

....A writer in the Contributors' Club in the June *Atlantic* begs for the utilization of natural resources in landscape gardening, and asks, in bitter passion, when nature has brought together a host of lovely things—shrubs, grasses and vines—as on our northern Atlantic Coast,

"Why should the rich man have but one notion of his opportunities—that, after carefully buying the most charming spot he can find, it is his duty to sweep all these exquisite growths into a bonfire, and, starting from the bare ground, create a lawn and plant evergreens?"

....*The Critic*, under the title "A Yellow Impertinence," says of the new English literary venture, *The Yellow Book*:

"*The Yellow Book* is the Oscar Wilde of periodicals. With enough cleverness to be successful by legitimate methods, Mr. Wilde preferred to attract attention with his long hair and silk-incased calves. It is the same with *The Yellow Book*. Its contributors and illustrators are clever enough to catch the public attention by serious endeavor; but its editors prefer to attract more sudden attention by mountebank methods. Both Mr. Harland and Mr. Beardsley are young men, and their attitude is as that of one who sticks his tongue in his cheek at the public—and who has a great deal of cheek to stick it in."

....It would be quite impossible to overlook the delightfully unassuming and perfectly dressed little semi-monthly publication of Messrs. Stone and Kimball entitled *The Chap-Book*, which is sold at five cents a number or a dollar a year. *The Chap-Book* proposes to have at least one signed review in nearly every number, several short notices, literary essays, and occasionally a poem or short story. In its first issue the poem is by Prof. Charles G. D. Roberts, the short Story, "Me 'n' Maje," by Miss Maria Louise Pool, and the review (of Mr. Francis Thompson's poems) by Mr. Bliss Carman, whom we assume to be editorially responsible for the conduct of *The Chap-Book*.

....An English journal reports that a favorable review in *The Church Times* of a new edition of "Thomas à Kempis," published by Mr. Elliot Stock, was cut out and addressed by one of the "newspaper cliping" men to Thomas à Kempis, Esq. (care of his publisher), with the usual notice that, on receipt of a guinea, the company forwarding the review, would send him the first hundred notices of his book that appeared in print. Mr. Whistler, in his "Gentle Art of Making Enemies," speaks of "the indefatigable and tardy Romeike who sends me newspaper cuttings"; he further designates him as "the ridiculous Romeike," and finally writes him down as "really delightful." This modern correspondent of Thomas à Kempis, Esq., if not Romeike himself, must be equally indefatigable, tardy, ridiculous and delightful.

....Alas for the associations of nearly twenty years! The old home of the Scribners, of the *Hours at Home*, of *Scribner's Monthly*, and *The Century* and the new *Scribner's Magazine*, is desolate. Its 300,000 volumes, its old manuscripts, its beautiful vellums, missals, new editions, old prizes, old masters and endless literary treasures, have followed the town up Fifth Avenue to the new bibliopole's palace, on the east side of the Avenue below Twenty-second Street. Nearly a month has been consumed in the

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removal. Little by little the vast stores were removed to their glass-plate shelves in the new building, and removed with so much of a book-lover's care and attention that not one of the delicate bindings got a scratch in the process. Meantime the complex business in the retail, wholesale and Magazine departments has gone on in calm precision as usual. The six floors of the new building are in order—spacious, convenient, electric-lighted, beautiful without and within. The impression of the salesroom is that of a retreat of quiet, refined and learned leisure. Every department is furnished. Every book is in place, as if the whole had been growing up for a year. This is the fourth removal of the firm from 145 Nassau Street, where it was planted in 1846, from Broadway corner of White Street, from the corner of Grand Street, and now—the most wonderful transformation of all—from the spacious quarters occupied for nearly twenty years to the new palace, which, with all its enchantment, seems solid enough and grand enough to outlast generations of men, and even the island itself. Charles Scribner, the founder of the firm, was but twenty-five years old and a few years out of Princeton College when he formed the first partnership of Baker & Scribner. On the death of Isaac D. Baker, Mr. Scribner continued the publishing business alone until the new partnership was formed with Charles Welford, which continued under the name of Scribner & Welford for the importation of foreign books. The year before Mr. Scribner's death Dr. Holland made his famous appearance in his office, and the plans were set afoot which resulted in *Scribner's Monthly* (now *The Century*), a new firm to publish it being formed under the title of Scribner & Co., in which Dr. Holland and Roswell Smith were part owners. After Mr. Scribner's death the firm was reorganized as Scribner, Armstrong & Co., the partners being John Blair Scribner, Andrew C. Armstrong and Edward Seymour. The death of Mr. Seymour in 1877, and the retiring of Mr. Armstrong, called for the last change which brought the firm name to its present style of Charles Scribner's Sons, under which form the business is now conducted by Charles Scribner and Arthur H. Scribner, the younger brothers of John Blair Scribner. No house in the country has had a more honorable history nor is better equipped to face the future with confidence,

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Financial.

THE POSITION OF THE UNITED STATES TREASURY.

GOLD is being exported from the United States to Europe at the rate of several millions each week. It is not easy to find a reason on the surface for this outflow of gold, because for many months past our exports of merchandise have largely exceeded the imports in value; thus the four months from January to April, 1894, show a net export of merchandise and silver of $73,000,000 as compared with a net balance against us in the same months of last year of $51,000,000; of a difference of $125,000,000 more favorable than a year ago. and yet the gold goes out. The stock of gold in the great Government banks of Europe shows an increase, which is to be accounted for principally by the dulness of trade. Our own National banks have more specie in their vaults than last year, but are not inclined to pay it out. Meanwhile the customs duties, upon which the Federal Government mainly relies for money, are now paid by the importers in silver certificates and United States notes, while five years ago the greater part of such payments were made in gold certificates. In other words, the Government is not receiving gold in the ordinary course of revenue collection, but is called upon to furnish the gold now going abroad. This outflow, abnormal under the conditions of the balance of trade in merchandise, is usually accounted for by the condition of our currency, by the feeling of distrust abroad regarding some of our investment securities, and by the withdrawal of foreign money loaned in this country as the same matures. Meanwhile the expenditures of the Federal Government are exceeding its receipts, so that the general balance in the Federal Treasury, including gold, is falling off.

Under these conditions, the stock of gold in the Federal Treasury has declined to $80,000,000, or $20,000,000 below the supposed reserve of $100,000,000. There is no feeling of insecurity in financial circles because of this fall of the gold reserve, since everybody acknowledges that the credit of the Government is of the very best; nevertheless, the history of the gold exports in previous years leads us to believe further exports of gold possible until about the middle of July. While no one can tell when this export of gold may cease, yet financial men see that if the outflow should continue until July, as in previous years, and if this gold should come mainly from the United States Treasury, we must be prepared to see that Treasury's gold reserve fall considerably below the present figures. It will be remembered that before the bond issue in February the Treasury reserve fell to $65,000,000. In the present depressed condition of business the revenues of the Government have declined, and no matter what changes in the tariff or revenue bills or in the income tax are made there is little prospect for a large increase in the Government receipts from increased taxation for a long time to come. We have spoken above of the balance of trade which now is most favorable to this country; but the small imports which have made this favorable balance possible are also the direct causes of a falling off in the Government receipts from duties on imports. If the Tariff question is settled by July it is probable that our imports will be materially greater and that the Government revenues from duties will then be enough larger to counterbalance some of the excess of expenditure under which the Federal Treasury is now laboring. Then, too, if we may judge by the history of former years, it is possible that the flow of gold may be reversed by August, and that we may begin to receive that metal from Europe. The possibilities, therefore, are such that the embarrassment of the Government may be relieved to a certain extent at least by the end of the summer; but, meanwhile, it is well for us to face the situation and be prepared for a decline in the amount of available money held in the United States Treasury, and particularly for a decline in the amount of the Federal gold reserve.

This falling off in Governmental revenue is being felt by all civilized nations. The decline in British revenues is not serious, yet even Great Britain is obliged to increase the taxes in her budget. France is borrowing money, and nothing keeps other nations, like Greece and Italy, from borrowing heavily except their lack of credit. But while borrowing by foreign nations adds to the national debt, already heavy, the debt of our own country is so small that an addition for proper purposes would not be severely felt by our people. Proper revenues of a Government can come only from taxation; but in periods of depression, where for the moment the expenses of a nation exceed its receipts, until a readjustment takes place—always a slow process—it is good financiering for a Government to borrow enough to tide it over the difficulty. It would, therefore, be the wisest course for the United States Government to follow the example of other civilized nations and issue bonds for the amount of its deficiency until the tax budget be arranged to meet the demands upon it. It would strengthen the confidence of people everywhere if Congress should pass a joint resolution permitting the Secretary of the Treasury to issue bonds under the present laws as he may need them, at a rate of interest not exceeding 3%, and thus maintain the gold reserve. No action would strengthen credit more at home or abroad than such an issue. Yet, while few citizens believe, with Coxey, that unlimited money should be put out by the Government on nothing, there is still a feeling among the Populists that no bonds should be issued. This feeling, which has no basis in good finance, is probably strong enough, however, to make the issue of bonds unwelcome unless an extreme emergency should arise. As no one at present sees such an emergency ahead, it may be that the Secretary of the Treasury will deem it the best policy to allow matters to drift until the hoped-for change in the financial tide, next August or September, may relieve him from embarrassment. But such a policy, after all, would be a makeshift, and unworthy of adoption by a great and wealthy nation.

FINANCIAL.

BUSINESS conditions are no worse than a week ago; in fact there was a slight change for the better. At the opening of the week it was apparent that the great coal strike, which seriously crippled the railroads and several other important industries, was nearing the end. Moreover, the feeling is spreading among the leaders of finance and enterprise that present unfavorable conditions have been amply discounted, and that, if no fresh difficulties intervene, we ought soon to be fairly started once more on the line of progress. The Tariff difficulty, while still a burning question, causes less anxiety than a few weeks ago, because it is pretty well understood that the bill will not pass in a form so adverse to manufacturers as anticipated. The labor question, however, is far from solution. Production and profits generally have been so diminished by the late depression, that a very pronounced improvement will be necessary to enable manufacturers to continue former wages. It seems too much to expect more than a gradual recovery from present conditions. The panic has been world-wide, and simply much aggravated in this country by silver and tariff questions. It seems inevitable, therefore, to resume on a healthy basis until labor has submitted to its share of the loss—a share that in any case will be lighter than what has fallen upon capital. At present the prospects are that labor agitation will strenuously oppose any movement in the direction of lower wages, so that the outlook in this respect is as uncertain as ever. Crop reports are not altogether satisfactory. At the West the variations of temperature have been extreme, some damage having resulted from frost and snow. At the East the damages from floods largely offset the good to the crops from copious rains. In some sections of the Southwest reports are quite favorable. It is still too early, however, to form any trustworthy estimates concerning crops. Among Western merchants there is a decidedly better feeling than is prevalent at the East. Western distributers are generally carrying small stocks of goods, and, therefore, view the future with less concern than Eastern manufacturers, who are too frequently turning out more goods than they can sell in preference to shutting down. On the other hand, it is worth noting that, among large capitalists, there is a confidence in future developments that is encouraging. Not a few enterprises are ready in plan, and simply wait favorable conditions for launching. Railroad building has been neglected for years, notwithstanding the growth in population; and the new mileage constructed within the last three years was out of all proportion to development of other interests. Many of the old lines are handicapped by over-capitalization and inefficient management; but this will not prevent the construction of new lines into newly developed territory, now that the cost of construction has been so greatly diminished.

A stronger tone prevailed on the Stock Exchage. This was partly due to an oversold condition of the market, and partly to the efforts to restore rates at the West by taking the rate-making power out of the hands of agents. Another favorable influence was foreign purchases of stocks. Railroad earnings, however, continue very unsatisfactory, twenty-five roads reporting a loss of 17¼% in the third week of May, and sixty-nine roads a loss of 18% in the second week, the latter being the highest loss rates in any week since the present depression began. The coal strike was unquestionably partly responsible for the decline. Of course the large economies in expenses and improvements enable the companies to report fair net earnings; but in many cases these economies cannot be long maintained at present rates. How dividends and interest payments will be affected by recent losses remains to be seen. In a few weeks the comparisons will be made with the declining earnings of 1893, so that we shall be relieved somewhat of their discouraging effects. Last week's gold shipments amounted to $4,500,000. This movement is expected to shortly subside, as all the European banks hold large sums and our foreign trade balance is adverse to gold shipments. They can only be explained under present conditions by the enormous accumulation of idle money at our chief financial centers, aggravated by the unwholesome condition of our currency. Europe still fears the silver taint in American legislation, and shows distrust on the slightest provocation. At the end of the week the Treasury balance had declined to $80,000,000, owing to gold shipments; and talk of a new bond issue to strengthen the reserve was revived. There is noticeably less anxiety about the ability of the Treasury to protect itself than during the previous crisis; for, when the Tariff bill is passed and imports resumed, the Treasury income will quickly expand. The several reorganizations in Reading, Northern Pacific, Atchison and other roads are all adversely affected by the decline in the earning power of the roads. While this may be regarded as simply temporary, it increases the difficulties of agreement between contending factions as

well as the risks attendant upon any new plan. Currency still flows in this direction from the interior, but the gains to the local banks from this source are more than offset by gold shipments. Last Saturday's bank statement showed a reduction of $1,897,000 in surplus reserve, that item now standing at $76,800,000, compared with $25,400,000 same time last year. Beyond reduced offerings of time money there was no change in the money market. Call loans were quoted at 1@1½%. Time money ranged 1@2½%. for one to four months respectively. There is still a good demand for commercial paper, and an encouraging feature was slightly freer offerings of desirable names. Best names were quoted as low as 2½@3%. for 60 to 90 days.

The following is a comparison of the averages of the New York banks for the last two weeks:

	May 26.	May 19.	Decrease.
Loans	$468,776,900	$467,010,100	$233,200
Specie	99,724,600	100,607,600	883,000
Legal tenders	121,426,800	122,938,000	1,511,200
Deposits	574,198,800	578,185,900	3,987,100
Circulation	9,991,000	10,028,600	37,600

The following shows the relation between the reserve and the liabilities:

Specie	$99,724,600	$100,607,600	$883,000
Legal tenders	121,426,800	122,938,000	1,511,200
Total reserve	$221,151,400	$223,545,600	$2,394,200
Reserve required against dep't's.	143,549,700	144,546,475	996,775
Surp. reserve	$77,601,700	$78,999,125	$1,397,425

CITY BANK STOCKS.

The following table gives the current quotations for city bank stocks, together with their latest sales:

Banks.	Sales.	Bid.	Asked.
America	199	196	202
American Exchange	153½	150½	155
Butchers' and Drovers'	160	165	180
Broadway	220	220	260
Central National	120	121	125
Chase National	225	500	....
Chatham	350	355	400
Chemical	4,400	4,100	4,800
Citizens'	142	140	150
City	428	425	....
Columbia	250½	200	....
Commerce	179½	178	180¾
Continental	132	121	....
Corn Exchange	270	280	290
Deposit	116	25	....
East River	135	142	150
Eleventh Ward	275	....	....
Fifth Avenue	625	2,000	....
First National	540	2,500	....
First National of S. I.	117	113	120
Fourteenth Street	185	....	....
Fourth National	199½	195	201
Gallatin National	312	300	322
Garfield National	140	400	....
German American	118¾	115	....
Germania	350	325	....
Greenwich	161¾	150	....
Hanover	313	310	330
Hudson River	150	150	....
Importers' and Traders'	565	560	600
Irving	140	140	147
Leather Manufacturers'	206	200	230
Lincoln National	426	525	....
Market and Fulton	217¾	212	225
Mechanics'	185	182	190
Manhattan	187	185	....
Merchants' Exchange	119	112	122
Mechanics' and Traders'	159	150	170
Mercantile	184	180	200
Merchants'	141	138	145
Metropolitan	5	2	6¾
Metropolis	435	435	460
Mount Morris	190	170	....
Nassau	163	160	170
New York	219	270	....
New York County	605	460	....
New York Nat. Exchange	120	112	125
Ninth National	123¼	119	125
Nineteenth Ward	145	130	....
North America	150	150	165
Oriental	232	225	240
Pacific	205½	175	....
Park	280	280	295
People's	270	271	....
Phenix	123	118	125
Republic	161	160	165
Seaboard National	172	173	....
Second National	350	325	....
Seventh National	125	120	....
Shoe and Leather	111¾	112	125
Southern	152	152	....
State of New York	107¾	105	....
St. Nicholas	130	....	....
Third	105	100	112
Tradesmen's	90	....	....
United States National	175	175	....
Western National	112	110	113¾

BANK STOCKS.

Sales of bank stocks, for the week ending May 26th, were as follows:

America	199	Manhattan	187
American Ex.	150	Phenix	123
Commerce	179¾	Third	105
Market & Fulton	217¾		

FOREIGN EXCHANGE.

The market was dull. Messrs. Brown Bros. & Co. quote actual rates as follows:

Sixty days	4.87¼
Sight	4.89¾
Cable transfers	4.89
Commercial, long	4.87

GOVERNMENT BONDS.

Government bonds were steady.

	Bid.	Asked
4s, Registered	113½	113¾
Registered coupons	113½	114¼
New 5s, Registered	117¼	118
Registered coupons	117¾	118
Currency 6s, 1895	103	..
Currency 6s, 1896	106	..
Currency 6s, 1897	108	..
Currency 6s, 1898	110	..
Currency 6s, 1899	113	..

INACTIVE INDUSTRIAL SECURITIES.

	Bid.	Asked.	Last Sales
H. B. Claflin Company, 1st pfd	95	99	..
do. do. 2d pfd	95	99	..
Proctor & Gamble, com	122½	..	..
do. do. pfd	135	..	..
P. Lorillard Co., com	..	..	..
do. do. pfd	111	113	..
Blackwell's Dur. Tob. Co., com	15	16	15½
Celluloid Co	67	70	70
Eppens, Smith & Wiemann Co	90	100	..

FINANCIAL ITEMS.

....It is reported that a shipment of three carloads of wool to England has been made from Wyoming. The shipper says he will receive a price exceeding that of the American market by more than two cents a pound.

....The Minneapolis, Minn., banks make a very good showing considering the existing financial conditions. The capital reported is $8,320,000, surplus and undivided profits $2,109,772, and deposits of $24,450,000.

....Attention is called to the advertisement of the Northern Trust Company, of 62 William Street, which is offering at par and accrued interest the 6% consolidated mortgage bonds of the South Yuba Water Company of Central California. The South Yuba Water Company is an old and successful company. Full particulars can be had upon application to the Northern Trust Company.

....The National Safe Deposit Company occupy magnificent quarters in the new extension of the Mutual Life Insurance Company's building at 32 Liberty Street. The Company receives for safe keeping and storage valuables and securities of all sorts, and other personal property. The President is James C. Holden, the Vice President John A. Fonda, and the Secretary and Manager J. Lynch Pendergast.

....The National Bank of Commerce in New York has the commendable habit of taking its stockholders into its confidence by sending them each year a printed document giving a condensed statement of the operations of the bank. During the year the directors caused quarterly examinations to be made by committees of their own members, and the National Bank Examiner also made an examination—all with satisfactory results. The present number of shareholders of the bank is 1,708.

....Among the securities sold at auction were the following:

$3,350 Atlantic Mutual Ins. Co. scrip of 1890. 102½
$5,000 U. S. 4s registered bonds. 113½
160 shares Lake shore and Michigan Southern Ry. Co. 220
$4,000 Harlem River and Port Chester Rd. Co. first mort. 6s bonds. 116¼
25 shares German-American Real Estate Title Guarantee Co. 50
200 shares Indianapolis Gas Co. 133⅞@133
18 shares Central Park, North and East River Rd. Co. 150½
20 shares Fulton Municipal Gas Co. of Brooklyn. 130
60 shares First National Bank of Neihart, Mon. 83½
6 shares Continental Fire Ins. Co. 251½
50 shares Wagner Palace Car Co. 151½
10 shares Continental Fire Ins. Co. 250½
$10,000 Toledo, Ann Arbor and Lake Michigan Rd. first mort. 6s gold bonds. 49
$1,000 North Hudson County Ry. Co. first cons. mort. 5s bond. 100¼
$1,000 Toledo, Ann Arbor and Grand Trunk Rd. 6s gold bond. 77½
10 shares Lawyers' Title Ins. Co. 140
50 shares Dry Dock, East Broadway and Battery Rd. Co. 130
10 shares Standard Gaslight Co. pref. 76
1 share Blooming Grove Park Assoc. (hypothecated), $450. $36
10 shares Coney Island Jockey Club. 101

....Among the assets of the St Nicholas Bank the receiver found two 6% $10,000 registered Government bonds of the issue of 1861. They were not counted by the bank among its assets, and it is said that no person connected with the bank at the time of its failure knew how they came into its possession. Assistant-Secretary Curtis of the Treasury Department decided that these bonds were a part of a lot held by the Manhattan Savings Bank at the time of the great robbery in October, 1873, for which duplicates had been issued and paid by the Treasury a long time since. Justice O'Brien of the Supreme Court directed the return of the bonds to the Government.

DIVIDEND.

The Southern Pacific Co. announces payment of coupons of the Galveston, Harrisburg, and San Antonio, Eastern Div., 2d mortgage 7%, on June 1st.

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THE FUTURE METROPOLIS OF PUGET SOUND.
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The Largest and Safest Harbor on the Pacific Coast. The Greatest Area of adjacent Agricultural Land. The most Magnificent Forests of Timber in the world. The Finest Natural Town Site and Water Front. Immense Veins of the Best Coal in the West which produces a coke equal to Pennsylvania. Iron, Silver, Lead, Gold and other ores. Extensive Quarries of Blue Sandstone for building purposes. Valuable information can be had of
THE FAIRHAVEN LAND COMPANY.
FAIRHAVEN,
WASHINGTON.

United States Trust Company
OF NEW YORK.
No. 45 and 47 WALL STREET.
CAPITAL AND SURPLUS
TEN MILLION DOLLARS.
This Company is a legal depository for moneys paid into Court, and is authorized to act as guardian, trustee or executor.
INTEREST ALLOWED ON DEPOSITS, which may be made at any time and withdrawn after five days' notice, and will be entitled to interest for the whole time they may remain with the Company.
Executors, administrators, or trustees of estates, religious and benevolent institutions, and individuals will find this Company a convenient depository for money.
JOHN A. STEWART, *Pres.* GEORGE BLISS, *Vice-Pres.*
JAMES S. CLARK, *Second Vice-Pres.*
HENRY L. THORNELL, *Secretary.*
LOUIS G. HAMPTON, *Assistant Secretary.*
TRUSTEES:

DANIEL D. LORD,	EDWARD COOPER,
SAMUEL SLOAN,	W. BAYARD CUTTING,
WM. WALTER PHELPS,	WILLIAM ROCKEFELLER,
D. WILLIS JAMES,	ALEX. E. ORR, B'klyn,
JOHN A. STEWART,	WILLIAM H. MACY, Jr.,
JOHN HARSEN RHOADES,	WM. D. SLOANE,
ANSON PHELPS STOKES,	GUSTAV H. SCHWAB,
CHARLES S. SMITH,	FRANK LYMAN, B'klyn,
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RELIABLE INVESTMENTS.
METROPOLITAN TRUST COMPANY,
MINNEAPOLIS, Minn.,
Will offer none but safe and reliable Stocks, Bonds, Mortgages, Commercial Paper and other Securities.
Lists and full information furnished on application.
Careful Attention given to care of property anywhere in the State for non-residents, rents collected, taxes paid, etc.

DEFAULTED NEBRASKA MORTGAGES.
We solicit correspondence with persons who hold Defaulted Mortgages on Nebraska lands. Best Eastern References furnished.
The O. F. DAVIS CO.,
OMAHA, NEB.

10% NET FIRST MORTGAGE LOANS. Absolutely secure. Interest payable semi-annually by draft on New York. Personal attention given to all loans. Highest references. Address FRANK J. HAMILTON, Fairhaven, Wash.

The National Park Bank, New York.
Capital $2,000,000
Surplus 3,000,000
Accounts Solicited. Buy and Sell Foreign Exchange. Superior Facilities for Collections.
SAFETY DEPOSIT VAULTS EQUAL TO ANY IN THE COUNTRY.
EBENEZER K. WRIGHT, Pres., STUYVESANT FISH, Vice-Pres., EDWARD E. POOR, Vice-Pres., GEORGE S. HICKOK, Cashier, EDWARD J. BALDWIN, Ass't Cashier.
DIRECTORS:
Eugene Kelly, Ebenezer K. Wright, Joseph T. Moore, Stuyvesant Fish, George S. Hart, Charles Sternbach, Charles Scribner, Edward C. Hoyt, Edward E. Poor, W. Rockhill Potts, August Belmont, Richard Delafield, Francis R. Appleton, John Jacob Astor.

LETTERS OF CREDIT. | INVESTMENT SECURITIES.
BROWN BROTHERS & CO.,
BANKERS, No. 59 WALL STREET, N. Y.

Northern Trust Company,
62 William Street, - - New York,
Offers for sale at par and accrued interest,
CONSOLIDATED MORTGAGE 6 PER CENT. BONDS
OF THE
SOUTH YUBA WATER COMPANY,
(CENTRAL CALIFORNIA)
Warner Van Norden, President.
Principal and interest payable in gold coin at
FARMER'S LOAN & TRUST COMPANY, New York City.
Recommended as an unusually safe investment.
Particulars upon application.

Northern Trust Company,
ROBERT LENOX BELKNAP, President,
62 William Street, - - - New York.

THE MIDDLESEX
1875 BANKING COMPANY 1894
MIDDLETOWN, CONN.
Paid-Up Capital - $600,000
Surplus..... $150,000

Offers 6 per cent. Debentures, secured by deposit of 1st mortgage with the *Union Trust Company of New York* or the *Security Company of Hartford, Conn.*, under *Supervision Banking Departments of Conn., New York, Mass. and Maine.* Amount of issue *limited by Law. Connecticut Trustees, Executors, etc.,* are permitted by law to invest in these bonds.

NATIONAL SAFE DEPOSIT CO., OF NEW YORK.
THE MUTUAL LIFE BUILDING,
32 LIBERTY STREET, NEW YORK.

This company has been organized for the taking and receiving upon deposit as bailee for safe keeping and storage, jewelry, plate, moneys, specie, bullion, stocks, bonds, securities, and valuable papers of all kinds, and all other valuable personal properties.

President,
JAMES C. HOLDEN.
Vice President,
JOHN A. FONDA.
Secretary and Manager,
J. LYNCH PENDERGAST.

HEALTH
AND
Profitable Occupation.
How to secure both in a land of sunshine and abundance.
A little book free on application.
THE PECOS
IRRIGATION AND IMPROVEMENT CO.,
COLORADO SPRINGS, COLO.

6% Gold Bonds $200,000 worth for sale by the Peabody Investment & Trust Co., Boston Blk., Denver, Colo.

DULUTH.
There will be greater growth and development in the country tributary to Duluth during the next ten years than in any other section of the United States. Duluth has made good progress during the recent hard times, and **NOW** is the best time you will ever see to make profitable investments in the coming metropolis of the Northwest. Write for reading matter and information.
C. E. LOVETT & CO.,
DULUTH, MINN.

The Trust Company of America.
PAID-UP CAPITAL, $700,000.00.
OFFICES: Crawford Building, Topeka; Provident Building, Philadelphia; Bank Block, Denver.
First Mortgage Loans Negotiated. Municipal and Corporate Bonds Bought and Sold. Managers have over 20 years' experience. Correspondence solicited.
T. B. SWEET, Pres't. GEO. M. NOBLE, Vice Pres't.

6% Loans. **Kansas City Properties.**
Improved Missouri Farms.
20 YEARS' EXPERIENCE.
A. H. GOSSARD,
KANSAS CITY, MO.

FREE INFORMATION.
To Holders of Western Mortgages.
The City Real Estate Trust Co.,
TOPEKA, Kan. BOSTON, Mass., PHILADELPHIA, Pa.

The Lewis Investment Co.,
DES MOINES, IOWA.
Capital Paid Up, - $150,000.
Choice Investments in the most Conservative Field in the West.
Six Per Cent. Guaranteed First Mortgages on improved lands in Iowa and Eastern Nebraska. SAFE AND DESIRABLE.
Six Per Cent. Debenture Bonds, secured by deposit of First Mortgage Loans with a local trustee. FIFTEEN YEARS' SUCCESSFUL EXPERIENCE. SEND FOR PAMPHLET.
W. A. HOTCHKISS, Acc'g Secretary. GEORGE H. LEWIS, President.

INVESTMENT BONDS.
WRITE FOR PARTICULARS.
THE INVESTMENT TRUST COMPANY OF AMERICA
Topeka, Kan., Boston, Mass. Philadelphia, Pa.

NOT A FAILURE IN DULUTH,
but I have
REAL ESTATE AT "HARD TIME" PRICES.
Per Cent. First Mortgages a Specialty.
E. R. BRACE, Duluth, Minn.

DIVIDENDS.

OFFICE SOUTHERN PACIFIC COMPANY,
23 BROAD ST. (MILLS BUILDING),
NEW YORK, May 25th, 1894.

COUPONS DUE JUNE 1ST, 1894, FROM THE FOLLOWING bonds will be paid at this office: Galveston, Harrisburg and San Antonio Eastern Division Second Mortgage 7 per cent.
N. T. SMITH, Treasurer.

OFFICE OF THE BOARD OF DIRECTORS
AMERICAN EXPRESS CO.,
65 BROADWAY, NEW YORK, May 9th, 1894.

The Board of Directors of this Company has this day declared a dividend of THREE DOLLARS ($3) per share, payable on and after the second day of July next.

The transfer books will be closed on the ninth day of June at 12 o'clock M., and reopened the third day of July, 1894.

By order of the Board.
CHAS. G. CLARK, Treasurer.

COMMERCIAL.

A RATHER more hopeful spirit prevails in business circles. Occasionally a large commercial house can be found which reports trade in fair condition, and quite a number admit that business is much better now than one and two months ago. Clearing House returns last week were only 15% below the previous week, a smaller decrease than seen for many weeks. The conviction is spreading that the worst is passed; that nothing but patience and endurance are now necessary to a more complete revival of trade next fall. If, after the tariff question is settled, there was no danger of strikes, and if the crop situation was only more promising, there would be even a greater degree of hopefulness. The very low prices of agricultural products injures trade in agricultural sections, while in manufacturing districts shutdowns and strikes have impaired the purchasing abilities of many. The greatest depression appears to be in New York, Boston, Philadelphia, and sections closely tributary. From Chicago, St. Louis, San Francisco and the Southwest generally reports are more encouraging.

The iron trade has, of course, been seriously crippled by the coal and coke strikes. Many furnaces have been compelled to shut down, reducing production to a point probably as low, if not lower, than at any time during the panic. This stiffened prices, but not to any important extent, buyers preferring to await the end of the strike to placing orders at any advance. About 80,000 tons of bituminous coal were ordered from foreign markets as a result of the strike, and prices temporarily rose from $3.50 per ton to $6.00, but are now on the decline.

The dry goods trade was unfavorably influenced by the wet weather. Few buyers are in the market, and trade is generally backward in seasonable fabrics. Cottons were generally quiet, and rumors are current of further curtailment of production as some of the mills are supposed to be accumulating stocks. Print cloths are quoted easier at 2 11-16c. for extra 64s. The demand for woolens is also limited, and further shut-downs are considered likely. The imports of dry goods since January 1st have only been $36,700,000 against $64,700,000 same time last year, thus showing how tariff tinkering has injured importers as well as domestic manufacturers.

Speculation in wheat was more active, owing to conflicting crop and cable news, the net result being small change in prices, and May wheat ranging 57¼@ 58⅛c. Exports for the week were 1,152,000 bushels, and visible supply is 62,000,000 bushels, or 9,500,000 less than a year ago. Cotton was stronger, middling uplands advancing to 7¼c. on better foreign and domestic buying. Exports since September 1st have been 2,749,000 bales, against 2,163,000 bales same time last year; and the world's visible supply stands at 2,447,000 bales, or nearly 50,000 bales less than a year ago.

A somewhat better demand for staple groceries developed, in spite of which both sugar and coffee were lower. Granulated sugar was easier at 4 3 16c., and Rio coffee declined to 16c. for No. 7. Provisions were slow, but hogs are being marketed freely in the West, the total packing since March 1st being 2,865,000, compared with 3,070,000 of last year. One of the satisfactory features in the general situation is the decline in failures, both in number and importance. Last week the number reported in the United States was 183, compared with 259 in 1893.

READING NOTICES.

TO OUR READERS.

THE INDEPENDENT for June 7th will be, even from the standpoint of THE INDEPENDENT, an extraordinary issue. It will be our yearly Railroad Number, and among other contributors there will appear communications from the following, besides the usual amount of miscellaneous reading matter: H. WALTER WEBB, Third Vice President of the New York Central and Hudson River Railroad; Mr. H. T. NEWCOMB, of the Interstate Commerce Commission; Mr. E. T. JEFFERY, President of the Denver and Rio Grande Railroad; Mr. W. M. ACWORTH, of London, England; Mr. W. G. WATTSON, Division Superintendent of the West Shore Railroad; Col. ALDACE F. WALKER, Chicago; Dr. WM. SEWARD WEBB, President of the Wagner Palace Car Company; JAMES F. GODDARD, of New York; THOMAS L. GREENE, Esq., of New York; Prof. FRED. C. CLARK, Leland Stanford, Jr., University, California, and B. B. ADAMS, of *The Railroad Gazette.*

Advertisers wishing to avail themselves of the opportunity offered by this issue for reaching a large number of well-to-do and intelligent people, will oblige us by sending their orders as early as possible.

Our Club Rates, given below, are exceedingly liberal, and offer inducements to old subscribers by which they can secure a reduction in the cost of their papers by sending us new subscribers or by renewing for a term of years. A large proportion of our subscribers take advantage of our Club Rates by renewing for two years, paying five dollars, or for five years, paying ten dollars, or by sending the names of other subscribers with their renewals.

TERMS OF SUBSCRIPTION.

One month	$ 25	Six months	$1 50
Three months	75	Nine months	2 25
Four months	1 00	One year	3 00

CLUB RATES.

Two years to one subscriber	$5 00
One year each to two subscribers	5 00
Three years to one subscriber	7 00
Three subscribers one year each	7 00
Four years to one subscriber	8 50
Four subscribers one year each	8 50
Five years to one subscriber	10 00
Five subscribers one year each	10 00

In clubs of Five or More, $2.00 each. Single Copies 10 cents.

Single copies over 6 months old 25 cents.

"TRIAL TRIP" one month, 25 cents.

THE INDEPENDENT is not sent to subscribers after their paid time has expired. We will, however, take pleasure in continuing the paper to any subscriber who does not find it convenient to remit at the expiration of his subscription, upon receiving a request to that effect.

Our Clubbing List, with other papers and magazines, will be sent to any one asking for it.

We can supply individuals, reading clubs, colleges, etc., with their entire reading outfit at reduced rates.

Pond's Extract. Men and women will suffer from a severe headache, when ten minutes spent bathing the head with the Extract would afford relief.—*Adv.*

SUMMER HOMES.

AN illustrated book entitled Summer Homes on the Lake Shore & Michigan Southern Railway, will be sent to any address on application to A. J. Smith, G. P. A., Cleveland, O., enclosing six cents in postage.—*Adv.*

THE E. C. Meacham Arms Company, of St. Louis, Mo., in their advertisement, offer pneumatic safety bicycles, at prices ranging from $31.50 to $65, suitable for boys, girls and adults.

CHAUTAUQUA.

THE Chautauqua season of 1894 will be unusually brilliant. A complete program of the events, containing other valuable information of this popular resort, will be sent on application to A. J. Smith, G. P. A., Lake Shore R'y, Cleveland, O.

The Lake Shore is the best line to Chautauqua, and sells reduced rate tickets during the season.—*Adv.*

BROWN'S French Dressing for ladies and children's boots and shoes is known throughout the United States as one of the best dressings made. It has been before the public for many years, and has stood the test of time.

MAP OF THE UNITED STATES.

A LARGE handsome Map of the United States, mounted and suitable for office or home use, is issued by the Burlington Route. Copies will be mailed to any address on receipt of fifteen cents in postage by P. S. EUSTIS, Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.—*Adv.*

WHERE TO SPEND A VACATION.

HE who has not visited the Thousand Islands in the River St. Lawrence, has more in store than he imagines. There is no more charming, restful, healthful and every way desirable place for a vacation than this. Easily accessible, with plenty of boarding houses and hotels at prices to suit every one, all the conditions for spending the summer or vacation are here filled. Theo. Butterfield, General Passenger Agent, Syracuse, N. Y., will send upon receipt of 10 cents charming literature upon the Thousand Islands.

O'NEILL'S.

THE hard times are over; at least this is the impression one derives from a visit to the great dry goods establishment of Messrs. H. O'Neill & Company, Sixth Avenue, Twentieth to Twenty-first Streets. The store is crowded with purchasers from morning until night, and the stock is replete with everything that a person could possibly need for the person, the house, seaside or the country, and at prices so favorable as to excite the wonderment of the purchaser.

PERFECTLY AT HOME.

THE irrigated lands of Idaho possess that peculiar qualification which is perfectly adapted to the raising of apples, apricots, peaches, cherries, pears, plums, grapes, prunes, hops, alfalfa, corn and potatoes, which always find a ready market and bring a good price.

You can't overstock the United States with these commodities.

We'll send our advertising matter on application.

R. TENBROECK, G. E. A., 289 Broadway, New York City, or E. L. LOMAX, G. P. & T. A., Omaha, Neb.—*Adv.*

THE NORTH AMERICAN REVIEW.

IT gives us pleasure to copy the following extract regarding the *North American Review*:

"The clergyman would gain much in ability to reach effectually the minds of his people, if he could hold frequent converse with the men who represent the dominant tendencies of the time. The intimate and correct knowledge he would acquire of the very thoughts the world is thinking and the deeds it is doing, would enable him to present the old unchanging truths, in sympathetic and living relation to the new and continually changing environment of his hearers.

"This is exactly the opportunity which the NORTH AMERICAN REVIEW offers to the clergyman."

FINE WRITING PAPER.

IN correspondence one should assume a virtue if he has it not; in other words, he should use a fine quality of writing paper for the same reason that he should be careful and neat in his dress. The Linen Writing, Linen Record and all other papers manufactured by Messrs. Crane Brothers, of Westfield, Mass., have a reputation acquired by many years' persistency in making the very highest grade of papers, and placing them on the market at reasonable prices. They manufacture a "Warranted All Linen" paper which is particularly commended. Nowadays when a new set of books is to be procured for an office, bank or any establishment, the paper manufactured by Crane Brothers is generally ordered, as its qualities are particularly recommended for this class of work. Crane Brothers' paper is kept in stock by nearly all stationers, but when it is not, applications should be made for samples to them at Westfield, Mass.

QUICKENING THE SCHEDULE OF THE PENNSYLVANIA LIMITED BETWEEN NEW YORK, PHILADELPHIA AND CHICAGO.

A GENERAL change of time will go into effect on the Pennsylvania Railroad lines on May 27th.

The principal change is in the Pennsylvania Limited, the schedule of which is greatly quickened between the East and the West. The importance of this train to the traveling public is appreciated by the management, and nothing is left undone to make it the best and most attractive passenger train in the world. The great improvements recently made in the splendid road-bed of the Pennsylvania, the elimination of curves, the laying of additional tracks, and the perfected block signal system enables the Company to make the schedule of twenty-four hours between New York and Chicago with greater ease, comfort and safety to the passenger than under the old schedule of twenty-six hours.

On the new schedule the Limited will leave New York at 10 A.M., Philadelphia, 12:20 P.M., Washington, 10:30 A.M., Baltimore, 11:40 A.M., arrive Pittsburg 9:15 P.M., and arrive at Chicago 9 o'clock the next morning. The east-bound train will leave Chicago 5:30 P.M., leave Pittsburg 7:15 A.M., arrive Baltimore 4:20 P.M., Washington 5:45 P.M., Philadelphia 4:17, and New York 6:30 P.M. It will be equipped with Pullman perfected vestibule sleeping, dining, smoking and observation cars.

This is the best and most conveniently adjusted schedule of any train in service between the East and the West. The New York man who has business in Chicago may arrive there in the morning, execute his mission, and depart for the East in the afternoon, having had the benefit of a full day in Chicago.—*Adv.*

Outside Garment Sale.

This sale, announced last week, is continued with added attractions, especially in the assortment of Ulsters at very low prices.

The sales in our Silk Departments, in Black Goods and Wash Dress Goods, are also still under way.

James McCreery & Co.,
Broadway and 11th St.,
NEW YORK.

ROTHSCHILD
NEW YORK: 14th St., near 6th Ave.
BROOKLYN: Fulton St., corner Hoyt.
PARIS: Rue d'Enghien.

GREAT REDUCTION
SALE OF
TRIMMED HATS
AND
BONNETS.
A Cut of 33⅓ on former prices.

McGIBBON CO.,

913 Broadway,
NEW YORK CITY.

We are offering at

25c. a yard

some of our newest and choicest patterns of French and English Cretonnes—goods we have been selling for 50c. to 60c. a yard.

It costs no more to put on and you *save several times* the expense of inferior binding and frequent renewals by using

Bias Velveteen Skirt Bindings which *last as long as the skirt.*

Ask your dressmaker and your dealer.

O'NEILL'S,

6th Ave., 20th to 21st St.,
NEW YORK.

This Week.

Three Special Bargains IN

LADIES' SUITS.

Outing Suits

Of genuine naval duck weaves, self faced and laundered, ready to wear,

Regular Price, 4.98;

SPECIAL, 2.79.

Covert Cloth Suits,

In Newport, Blazer and Everall shapes, perfect fitting, formerly 10.00.

SPECIAL, 6. 75

English Serge suits,

Best grade, one button Cutaway, Jacket and Skirt, lined throughout with excellent taffeta silk,

Regular Price, 26.00;

SPECIAL, 16.98.

500

Ladies' Wrappers
AND
House Gown,

In cashmeres, challies, etc.

Formerly 8.00 to 12.00.

3.98, 4.98, 6.98.

H. O'NEILL & CO.,
6th Ave. 20th to 21st St.

Misses' and Children's DEPT.

Special Line

Misses' Jackets and Suits

AT

QUARTER COST.

A Rare Opportunity.

MISSES' JACKETS, fine material, popular colors and styles, perfect fitting,

1.98, 2.98, 5.98;

Former Prices, 15.00 to 30.00.

CHILDREN'S REEFER JACKETS, in new styles and cloths, variety of colors, 2 to 12 year sizes,

98c., 1.98, 2.98;

Former Prices, 5.98 to 12.68.

MISSES' IMPORTED and DOMESTIC SUITS of all wool cloths, elaborately trimmed, 12, 14 and 16 year sizes,

2.98 to 8.98;

Former Prices, 12.98 to 40.00.

CHILDREN'S IMPORTED and DOMESTIC DRESSES of fine all wool material, handsomely trimmed, popular colors, 2 to 10 year sizes,

1.98 to 4.98;

Former Prices, 7.98 to 14.98.

H. O'NEILL & CO.,
6th Ave., 20th to 21st St.

R. H. MACY & Co.

Sixth Ave., 13th to 14th St., New York.

We Sell Goods Cheaper than any other House in the World.

35,000 Pairs of

Foster Hook Gloves,

Kid and Suede.

Every pair worth double.

This sale will be the great sensation of this year of extremely low prices.

LADIES' FIVE-HOOK BLACK SUEDE GLOVES, REGULAR $1.00 QUALITY....	.49
LADIES' FIVE-HOOK SUEDE GLOVES, IN TAN, SLATE, NAVY, CUIR, SELF AND BLACK STITCHING, REGULAR $1.00 QUALITY.....	.59
LADIES' MOUSQUETAIRE SUEDE GLOVES, FOSTER FASTENING, REGULAR $1.25 QUALITY.....	.69
LADIES' SEVEN-HOOK COLORED SUEDE GLOVES, REGULAR $1.00 QUALITY.....	.69
LADIES' SEVEN-HOOK KID GLOVES, TANS, MODES, SLATES, NAVY, GREEN AND BLACK, REGULAR $1.25 QUALITY..	.69

Sterling Silver.

(Second Floor, Main Building.)

TEA SPOONS, 925-1000 FINE, PER SET	1.99
COFFEE SPOONS, 925-1000 FINE, A NEW DESIGN, GOLD BOWL, PER SET.....	1.74
POCKET MATCH SAFES, 925-1000 FINE, PER SET.....	1.33
FRIENDSHIP CUPS AND SAUCERS, ABOUT FIFTY HANDSOMELY DECORATED DESIGNS, WITH STERLING SILVER SPOON, EACH...44, .49, .79,	.99

Silks.

Extraordinary Purchase of

50,000 YARDS

of High Class

PRINTED INDIA SILK,

all of this season's importation, comprising the newest and most beautiful designs, none of which have been heretofore exhibited. We have divided this immense purchase into three lots.

LOT 1, 29c.; LOT 2, 39c.; LOT 3, 49c.

This is the best bargain in seasonsonable and reliable Silks ever offered in this city.

BEARING IN MIND THE COMFORT OF OUR PATRONS, WE RECOMMEND AN EARLY INSPECTION.

3,000 YARDS OF BLACK INDIA SILK, DOUBLE WARP and 28 INCHES WIDE, WORTH $1..... .52

Jewelry.

STERLING SILVER BLOUSE SETS (CUFF-BUTTONS AND FOUR STUDS).	.89
DO. IN FINE ENAMEL.....1.09 AND	1.29
DO. IN GOLD PLATE.....	.42
SETS OF THREE STUDS, IN GOLD PLATE AND COLORED ENAMEL.....	.21
STERLING SILVER HAIRPINS.....	.47
STERLING SILVER SOUVENIR SPOONS, NEW DESIGNS.....	.46

Hilton, Hughes & Co.

SUCCESSORS TO A. T. STEWART & CO.

DRESS GOODS.

All our beautiful novelties, imported to sell at from 2.00 to 4.50 per yd., including

GRENADINE TRAVERS, TWO-TONED CREPON, LACE GRENADINE, RIBBON CREPONS,

and all other French Novelties, will go Monday, at

98 cts.

(That's the cheapest line ever offered.)

Imported Cheviots (Striped and f'cy), .75

French Challies (Light and dark), .45

LADIES' COLORED SKIRTS,

Black, Blue, Brown Striped, Silk Moire,

6.00 reduced from 9.00

Black Taffeta, 2 ruffles,

6.50 reduced from 9.75

Excellent Line of Bathing Suits Cheap

Shirt Waists, F'cy Cheviot and Percale, newest styles 1.25

(reduced from 2,50).

Silk Waists at 3.50, reduced from 6.50

THE ENTIRE BLOCK,
B'way, 4th Ave., 9th and 10th Sts.,
NEW YORK.

CARPETS,

In all the various grades, new designs and colorings,
At Prices Lower Than Ever Before Known.

MATTINGS.

Our new importations of China and Japanese Straw, just landed; in novel effects of cotton and trout line warps; white and red check and some fancy patterns, FROM $3.50 PER ROLL OF 40 YARDS, or 10c. per yard.

OIL CLOTHS.

REMNANTS OF SHEETS AT 50c. AND 60c. PER SQUARE YARD; WORTH DOUBLE THE MONEY. INLAID LINOLEUMS A SPECIALTY.

FURNITURE.

Having decided to close out our "Annex" FURNITURE DEPARTMENT before June 1, we offer

A Quarter Million Dollars' Worth,

consisting of Fine Upholstered Parlor Suits, Library, Diningroom and Chamber Furniture, at prices that will insure immediate sale.

Sheppard Knapp & Co.,

Sixth Ave., 13th and 14th Sts., N. Y.

HOTELS, ETC.

MONTE-VALLE HOUSE,

Mountain Dale, Sullivan Co., N. Y.

Four hours from New York on the N. Y., Ontario & Western Railway, midway between Middletown and Liberty, Ellenville and Monticello—the most healthful part of New York State. House is new; has bath sanitary drainage and superior accommodations for forty guests; also good chef and experienced manager. Terms $12 to $18 per week.

SPECIMEN COPIES.

Any subscriber of THE INDEPENDENT who would like to have a specimen copy of the paper sent to a friend can be accommodated by sending us, on a postal card, the name and address to which he would like the paper sent.

Insurance.

PROGRESSIVE BANKING.

MRS. HOWE, who once became notorious by the peculiar bank she founded in Boston, has been several years dead; but her methods survive. So long as human nature remains greedy and also eager to believe what things it would be pleasant to have true, there will not be lacking persons to fool credulity up to its full length. It appears that the people of Brooklyn have been favored with an opportunity—in their imaginations—of accumulating wealth even in hard times. Mrs. Kate Bradford, a smooth-spoken, plausible woman, formerly a teacher in the public schools, is the victimizer. Her professed business was making advances to school-teachers upon their salaries, and she is said to have maintained a businesslike office in her back parlor, where she had a desk stuffed with what appeared to be promissory notes of the borrowers. Having use in this manner for more than her own capital, it was only natural that in a quiet way she should permit her relatives and neighbors and a few of their sisters and their cousins and their aunts to loan her their savings to be reloaned. According to the first story of the case, the interest promised was nine per cent., and while the possibility of doing a large and permanent business in "shaving" teachers' salaries would certainly imply a condition of things which ought to receive attention from the Brooklyn Board of Education or from some other competent investigator, the promise of nine per cent., with that loaning given as explanation, is not so preposterous as to make out fools the people who intrusted money to Mrs. Bradford. But the later accounts make the rate nine per cent. a month, and this puts a new color on the transactions, painting all the lenders a vivid green. It is said that the monthly nine per cent. was punctually paid every month. One victim says: "I first invested $500, and Mrs. Bradford paid me nine per cent interest a month; it paid so well I invested more, and when I had got that back in interest I invested some more." Another, who is "out" $8,000, received only four per cent., because Mrs. Bradford adjusted her rate to her customer.

The game is as easy and plain as that of the fortune teller who solemnly unfolds the past and present, having first extracted it from the simpleton by adroit questioning, and then adds a glimpse of the future which can be put to test only by waiting. Mrs. Bradford, like Mrs. Howe and the rest, found no difficulty in returning to each victim, under the guise of interest, his own money by installments. Very naturally, "it paid me so well I invested more," and so long as the pleased victim made new deposits of principal from time to time it was easy to keep up the interest, and everybody was happy; but "as soon as anybody stopped investing with her she stopped paying them interest," of course making some smooth excuse. She could not do otherwise than stop when the victim stopped—unless the victim became suspicious and talked too loud—for in order to keep herself "ahead of the game" she must have more invested in the year than the installments came to.

It was very pleasant all around. The mythical teachers got their salaries, and the shaving concerned nobody else; the lenders flattered themselves on their shrewdness as investors, and Mrs. Bradford herself was very comfortable. But there is always a time when a jerk overtakes such smooth schemes, and the jerk came. Mrs. Bradford has "disappeared." Doubtless she has—from her late investors; but we do not think she has plunged into the East River with weighted skirts, as she threatened.

The game goes on year by year, the persons changing and the methods varying a little in details. Investments in "bonds," sure to make the lucky buyers swiftly rich, are offered and are greedily snapped up. Life insurance, on terms which are arithmetically impossible, is taken readily. Lloyds aggregations, made up of glittering generalities, have offices at nearly every corner downtown; their agents have a royal good time, and a lot of property owners imagine themselves insured, which they certainly are—unless and until they have a fire. The bigger the promise, the more hollow the scheme, the more brazen and glaring the pretense, the surer it is to "go." Suppose it does not go very long, the man inside takes the benefit at once, and when his paper scheme breaks under him he has only to make another; it is only a magic mule created by the word of impudence.

THE OLD FALLACY.

HERE it is again. The President of the Hotel Mutual Benefit Association, in an address at a recent annual banquet, spoke of the cheapness of the life insurance furnished by that organization; the average cost last year, he said, was only $9.75 per $1,000, which he believed to be "record." This is a little under the $10 per $1,000 which we have often pronounced insufficient and, therefore, impossible of maintenance, and anybody who thinks fit may proclaim it (just as one reader after another used to do, some fifteen years ago) to be a triumphant refutation. But banquet statements are not expected to bear rigid sifting, and the statement of this particular speaker was probably literally true. When we come to inferences, a statement may be perfectly true and the inferences suggested by it as untrue as untruth itself. The young athlete may remark, truthfully, that he has never had a sick day in his life and hardly knows what pain is like; but when he adds that in his opinion doctors and undertakers are superfluities which an enlightened public opinion ought to abolish, he talks inconsequent nonsense. The congratulatory remark of the President of this association, while itself rational as well as true, is foolishness in what it was intended and understood to imply. The statement really is, that the deaths occurring during the past year within the association had called for, from each member, only $9.75 per $1,000 of the insurance supposed to be carried by him; or, if anybody prefers, we wil omit the words "supposed to be." What of it? This is only another way of saying that the present mortality in a body of a thousand men, rather young and in quite fair health, is very light. Nobody questions that. A thousand, or ten thousand couples were married a year ago, and death has not broken the tie for any one of them; but it is certain that death will yet break it for every one.

This is only a repetition of the old, old fallacy of comparing the cost of whole-life with that of present and short-term insurance. Unless the other old fallacy be reaffirmed—that an influx of "new blood" will permanently keep average age and average infirmity from increasing—there is nc escape for the associated hotel men, or for anybody else. This fallacy we have not had to meet for many years now, but it may come up at any time, for folly never stays killed. The following experiment might be tried: fill a large open tank with fresh new milk; at intervals of a few days pour in at the top, say, twenty per cent. of fresh milk, and draw off the like quantity from the bottom. If by this infusion of freshness the tank of milk is kept permanently sweet, we will admit that average age can be kept stationary by new blood.

LIMITING INSURANCE BY LAW.

SUPERINTENDENT WADDILL, of Missouri, who, by the way, seems to be an able man and certainly appeared to much better advantage than did Mr. Pierce in the matter of the correspondence relating to valuations under the Roche law—sums up thus, in his report for 1893, the recent experience of joint-stock fire companies:

	Ratio of Losses paid to premiums.		Average premium per $1,000 at risk.
	In U. S.	In Missouri.	
1891.....	61.45	74.05	$11.66
1892.....	62.29	76.36	12.01
1893.....	68.54	90.02	12.59

These figures suggest their own comment. Mr. Waddill points out that under the valued-policy law of Missouri a man may insure a $1,500 house for $3,000, and collect the latter amount, the company not being permitted to prove the value. This, also, suggests its comment. As an incentive to arson and perjury, and as a means of destroying all just ideas about underwriting and of demoralizing society, the father of all wickedness could hardly propose anything more effective than a law that whatever insurance a man can get written on his property he may collect, if he has a destructive fire; nothing is wanting but a proviso that no evidence shall be received and no investigation shall be made concerning the origin of the fire.

Mr. Waddill proposes to prevent full insurance. He would compel the property owner to lose something. He would have it made unlawful for a company to insure for more than 75 per cent. of actual value. He would also have no person permitted to insure for more than 75 per cent., and would fix matters so "that in all losses by fire the owner of the property should lose at least one-fourth of the actual value of the property."

This is a form of co-insurance. That term is considerably hated and much misunderstood, and yet it has always been at the foundation of underwriting. A man's factory burns, with which he expected to earn, or was actually earning, certain gains; he loses those, for insurance does not cover profits. Or, the fire turns out the tenants of his apartment house; and, altho the underwriters restore the building, he is a loser, for insurance does not cover rents. So it is perfectly reasonable and customary that a man should not receive full indemnity to the extent that the fire shall work him no harm. Mr. Waddill's proposition is not entirely new in form, and is very old in essence.

Suppose it is made a punishable offense for a company to write insurance for more than 75 per cent. of value; for consistency, the asking or accepting of the prohibited excess ought also to be subject to the same penalty. And suppose it is so? If owner's estimate of value is to be taken, the prohibition is worthless; if the value is to be real value, the statute will still not be self-executory and neither party to the contract is likely to accuse itself by accusing the other. And of the two parties, the property owner is the more blameworthy for over-insuring, always, because he probably over-insures deliberately. He has one piece of property to consider—the company has thousands; he is in a position to know—the company must be almost omnipresent and omniscient to have its opportunity for knowing equal his.

That law would be a poor law indeed which besides being almost impossible to be proved violated, forbade men engaged in a lawful business to do what they practically cannot avoid doing unknowingly. The better course would be what Mr. Waddill suggests but does not very distinctly express, to enact that not more than 75 per cent. of loss shall be recoverable, regardless of the amount insured. He does not suggest, and it might be difficult to provide, upon which party shall rest the burden of proof; but in practice that would seem to lie upon the claimant, if he brought suit. It might seem that such a law would almost execute itself, since nobody would pay for insurance which he could not collect in any event. If one-fourth the loss had certainly to be borne by the policy holder he would have a strong inducement to be careful; but he would know that he could put in his own figure as the amount claimed and then he always has the recourse of going before "a jury of his countrymen."

But if there were also a rigid fire-coroner system of inquiry, and especially if insurance were made valid only against fire communicated from the premises of others, there would indeed be a large step toward carefulness.

AN EVASION.

A STORY comes from Chicago that a solicitor of the "lightning" sort found a man who held a 20-year endowment policy for $2,500 in another company than his own, on which three semiannual premiums had been paid. The lightning man thereupon proposed to him to take an $8,000 policy in *his* company, at a premium of $128, and offered to make the transaction easy by buying the other policy, for which he would pay $90. We do not know that this incident actually occurred as related, but it is one of the things which might have been. The policy to be bought had no surrender value, and the company issuing it would have paid nothing for it; therefore the offer was an offer of rebate. Of course, it might as well take one form as another, and the story, at least, illustrates the impossibility of making a prohibitory statute broad enough and detailed enough to in express terms head off all the devices of evasion. The insured, in this story, was only twenty-one, and if he understood the transaction the demoralizing tendency of the offer is evident. If he was led to suppose that his policy had an actual value, so that the rebate was concealed—as may have been the expectation—he would certainly discover the trick sooner or later; meanwhile he would be deceived into an entirely false notion of policy values.

Rebate will never be stopped until its suppression is undertaken in the right way.

INSURANCE.

1851. 1894

THE
MASSACHUSETTS
MUTUAL LIFE
INSURANCE COMPANY
OF
SPRINGFIELD, MASS.

Massachusetts Laws protect the policy holder.

AGENTS WANTED.

M. V. B. EDGERLY, President.
JOHN A. HALL, Secretary.

WE PAY POST-AGE

All you have guessed about life insurance may be wrong. If you wish to know the truth, send for "How and Why," issued by the PENN MUTUAL LIFE, 921-3-5 Chestnut Street, Philadelphia.

THE
"Dividend Endowment"
POLICY
OF THE
HOME LIFE INSURANCE CO.
OF NEW YORK,
256 BROADWAY,

Is Considered to be the MOST DESIRABLE because of its LOW COST and GUARANTEED BENEFITS.

GEORGE E. IDE, President.
WILLIAM M. ST. JOHN, Vice President.
ELLIS W. GLADWIN, Secretary.
WILLIAM A. MARSHALL, Actuary.

THE MUTUAL LIFE INSURANCE COMPANY

OF NEW YORK

RICHARD A. McCURDY, PRESIDENT

Statement for the year ending December 31st, 1893

Income.

Received for Premiums, ...	$33,594,337 98	
From all other sources, ...	8,358,807 70	$41,953,145 68

Disbursements.

To Policy-holders, ...	$20,885,472 40	
For all other accounts, ...	9,484,567 47	$30,370,039 87

Assets.

United States Bonds and other Securities, ...	$72,936,322 41
First lien Loans on Bond and Mortgage, ...	70,729,938 93
Loans on Stocks and Bonds, ...	7,497,200 00
Real Estate, ...	18,089,918 69
Cash in Banks and Trust Companies, ...	10,844,691 72
Accrued Interest, Deferred Premiums, &c., ...	6,609,608 39
	$186,707,680 14
Reserve for Policies and other Liabilities, ...	168,755,071 23
Surplus, ...	$17,952,608 91
Insurance and Annuities assumed and renewed, ...	$708,692,552 40

NOTE—Insurance merely written is discarded from this Statement as wholly misleading, and only insurance actually issued and paid for in cash is included

I have carefully examined the foregoing Statement and find the same to be correct

CHARLES A. PRELLER, Auditor

From the Surplus a dividend will be apportioned as usual

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New England Mutual

LIFE INSURANCE CO.

Post-Office Square, Boston, Mass.

ASSETS, Dec. 31st, 1893.. $23,204,162 58
LIABILITIES..... 21,537,527 35
$1,666,635 23

LIFE RATE ENDOWMENT policies are issued at the old life rate premium.

Annual Cash distributions are paid upon all policies.

Every policy has indorsed thereon the cash surrender and paid-up insurance values to which the insured is entitled by the Massachusetts Statute.

Pamphlets, rates and values for any age sent on application to the Company's Office.

BENJ. F. STEVENS, President.
ALFRED D. FOSTER, Vice-Pres
S. F. TRULL, Secretary.
WM. B. TURNER, Asst. Sec.

1850. 1894.

THE UNITED STATES

LIFE INSURANCE CO.

IN THE CITY OF NEW YORK.

OFFICERS:

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C. P. FRALEIGH.....Secretary.
A. WHEELWRIGHT.....Assistant Secretary.
WM. T. STANDEN.....Actuary.
ARTHUR C. PERRY.....Cashier.
JOHN P. MUNN.....Medical Director.

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GEORGE G. WILLIAMS.....Pres. Chem. Nat. Bank.
JOHN J. TUCKER.....Builder.
E. H. PERKINS, JR.,
Pres. Importers' and Traders' Nat. Bank.

The two most popular plans of LIFE INSURANCE are the CONTINUABLE TERM POLICY, which gives to the insured the greatest possible amount of indemnity in the event of death, at the lowest possible present cash outlay, and the GUARANTEED INCOME POLICY, which embraces every valuable feature of investment insurance, and which in the event of adversity overtaking the insured may be used as COLLATERAL SECURITY FOR A LOAN, to the extent of the full legal reserve value thereof, in accordance with the terms and conditions of these policies.

GOOD AGENTS, desiring to represent the Company, are invited to address the President, at Home Office.

AMERICAN

FIRE INSURANCE COMPANY, Philadelphia.

EIGHTY-THIRD ANNUAL STATEMENT.

Cash capital.....	$500,000 00
Reserve for reinsurance and all other claims.....	2,106,141 72
Surplus over all Liabilities.....	76,973 74
TOTAL ASSETS, Jan. 1st, 1894..	$2,683,115 46

THOMAS H. MONTGOMERY, President.

Continental

INSURANCE COMPANY,

OF NEW YORK CITY.

Extract from statement made January 1st, 1894.

Cash Capital.....	$1,000,000 00
Reserves for Insurance in force, etc.....	3,856,375 95
Net Surplus...	1,576,595 38
Policy-holders' Surplus.....	2,576,595 38
Gross Assets.....	6,433,171 33

SAFETY FUND POLICIES ISSUED.

Main Office, CONTINENTAL BUILDING, 46 Cedar Street, New York.

F. C. MOORE, President.
HENRY EVANS, Vice President,
EDWARD LANNING, WM. A. HOLMAN, } Secretaries,
CYRUS PECK, Treasurer,
R. J. TAYLOR, M'g'r Loss Dept.

C. H. DUTCHER, Secretary Brooklyn Dept., S. W. cor. Court and Montague Streets, Brooklyn, N. Y.

J. J. McDONALD, Gen'l Manager, GEO. E. KLINE, Ass't to General Manager, Western Department; Rialto Building, Chicago, Ill.

W. S. DUVAL, General Manager, F. C. BARKMAN, Assistant to General Manager, Pacific Coast Department, 321 Pine Street, San Francisco, Cal.

RESPONSIBLE AGENTS WANTED.

J. M. ALLEN, President.
W. B. FRANKLIN, Vice-President.
F. B. ALLEN, 2d Vice-President.
J. B. PIERCE, Secretary and Treasurer.

OFFICE OF THE

ATLANTIC

Mutual Insurance Company

NEW YORK, January 22d, 1894.

The Trustees, in Conformity with the Charter of the Company, submit the following statement of its affairs on the 31st of December, 1893.

Premiums on Marine Risks from 1st January, 1893, to 31st December 1893.....	$3,136,909 16
Premiums on Policies not marked off 1st January, 1893..	1,460,300 31
Total Marine Premiums....	4,597,068 47
Premiums marked off from 1st January, 1893, to 31st December, 1893.....	3,490,552 70
Losses paid during the same period.....	$1,892,970 00
Returns of Premiums and Expenses.....$711,138 89	

The Company has the following Assets, viz.:

United States and City of New York Stock, City, Banks and other Stocks.....	$7,990,455 00
Loans secured by Stocks and otherwise...	1,652,000 00
Real Estate and Claims due the Company, estimated at.....	1,086,828 74
Premium Notes and Bills Receivable.....	1,117,174 29
Cash in Bank.....	215,600 46
Amount.....	$12,055,058 49

Six per cent. interest on the outstanding certificates of profit will be paid to the holders thereof or their legal representatives on and after Tuesday, the sixth of February next.

The outstanding certificates of the issue of 1889 will be redeemed and paid to the holders thereof, or their legal representatives, on or after Tuesday, the sixth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and cancelled.

A dividend of Forty per cent. is declared on the net earned premiums of the Company for the year ending thirty-first December, 1893, for which certificates will be issued on and after Tuesday, the first of May next.

By order of the Board,

J. H. CHAPMAN, Secretary.

TRUSTEES:

J. D. JONES,	CHAS. H. MARSHALL,
W. H. H. MOORE,	CHAS. D. LEVERICH,
A. A. RAVEN,	EDW'D FLOYD JONES,
JOSEPH H. CHAPMAN,	GEORGE H. MACY,
JAMES LOW,	LAWRENCE TURNURE,
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CHARLES P. BURDETT,	PAUL L. THEBAUD.
N. DENTON SMITH	

J. D. JONES, President.
W. H. H. MOORE, Vice President.
A. A. RAVEN, 2d Vice President.

THE

WASHINGTON

LIFE INSURANCE COMPANY

OF

NEW YORK.

W. A. BREWER, Jr., Pres.

Assets, - - $12,500,000.

"It is most agreeable to me to know that your company discloses a most excellent condition of affairs."

—From Hon. JAMES F. PIERCE, Supt. Ins. Dept N. Y.

Address

E. S. FRENCH, 2d V.-Pres.,

21 Cortlandt St., New York City.

STATE MUTUAL

LIFE ASSURANCE COMPANY,

OF WORCESTER, MASS.

A. G. BULLOCK, President

January 1st, 1894.

ASSETS.....	$8,888,870 17
LIABILITIES.....	7,826,230 65
SURPLUS (Mass. Standard).	$1,062,239 52

Cash surrender values stated in every policy, and guaranteed by the Massachusetts Non-Forfeiture law.

NEW YORK OFFICE, 189 Broadway

C. W. ANDERSON, Gen. Agt.

1876. THE 1894.

FIDELITY AND CASUALTY CO.,

OF NEW YORK.

Casualty Insurance Specialties,

BONDS OF SURETYSHIP,

PERSONAL ACCIDENT,
PLATE GLASS,
STEAM BOILER, ELEVATOR,
Employers' Liability and Burglary Policies.

LOSSES PAID SINCE ORGANIZATION, $4,608,992.53.

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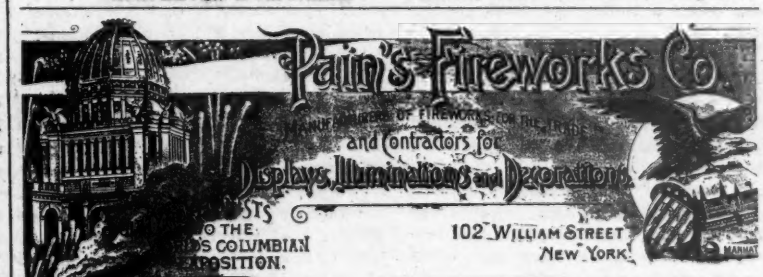

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THAT ALL THE

FIREWORKS

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102 William St., N. Y.

Receiving 2 Medals and 3 Diplomas.
(The highest possible award.)

Pyrotechnists to the CALIFORNIA MID-WINTER EXPOSITION and spectacles at MANHATTAN BEACH, etc., etc.

SOME OF THE PRINCIPAL FIREWORK DISPLAYS

Manhattan Beach, from 1879 to 1893.
The Southern Exposition, Louisville, Ky.
Unveiling of Bartholdi Statue of Liberty, in N.Y. Harbor 1886
Celebration of Queens' Jubilee, on Staten Island, June 21, 1887
Toronto Exposition 1884 to date.
The New Orleans Universal Exposition.
Dedication of State Capitol Building, Austin, Texas.
Democratic Convention, St. Louis, Mo.
Washington Centennial, Chicago.
G. A. R. Encampment, Washington, D.C. 1892.
Columbian Celebration, Chicago & Brooklyn, N.Y.
The California Mid-winter Exposition 1894, San Francisco, Cal.

They now offer their unrivalled goods in Assortments of $5.00 and upwards at Wholesale Rates. Price Lists Free on application. Send 10 cents for Souvenir Book of Views of World's Fair Fireworks Displays.

By mentioning this paper you will be entitled to an Additional Discount of 10 per cent. below regular prices.

Old and Young.

A DREAM OF SPRING.

BY LILIAN WHITING.

"But what wakest thou in the heart, O Spring?

. . . . . .

Thou giv'st me flowers, thou giv'st me songs,
Bring back the love I have lost."

Only to know, only to know
How the daisies bloom and the grasses grow
On the sunny slope of a distant hight,
Bathed in the springtime's misty light,
Where the rose touched gleams of the sunset fair,
Throw their softened shade through the purple air—
Only to know, only to know,
How the daisies bloom and the grasses grow!

Only to know, only to know,
How fair are the hills in the sunset glow;
Only to feel the mosses deep
Cool and soft from their winter sleep;
To find again, 'neath sheltering trees,
The first faint bloom of anenomes—
Only to know, only to know,
How the ivies twine and the grasses grow!

Only to know, only to know,
How sweet *she* sleeps in her bed so low;
Only to know how the grasses wave
Over her rest in that hillside grave,
Where the brook's faint ripple is ever heard,
And the voice of the wind in the maples stirred—
Only to know, only to know,
How for *her* the seasons shall come and go!

BOSTON, MASS.

INALIENABLE RIGHTS.

BY AUGUSTA LARNED.

MISS MANDY was sitting in the high-backed rocker by the cottage window—the one window that commanded the village street—and her sister Ruth was leaning over Mandy's shoulder. They were both craning their necks to watch every movement of the young lady who was passing by, as she picked her way along the rather muddy path in a pair of bright, new russet shoes, and held up her dress, displaying the ruffles of a dainty underskirt.

"There goes Annette Hughes," remarked Mandy, "as independent as you please; just as if she belonged here."

"And why shouldn't she?" returned Ruth; "her father's folks all hailed from these parts?"

"I don't call anybody that wasn't born here real Binghamites. Her sister Lucetta was, and she's our kind; but this one, Annette, didn't have the same mother, and she was born out in Pennsylvany, and she don't seem the same. They say her mother's uncle left her quite a fortune, and she's had schoolin' at a medical college."

"She don't look like one of them doctor-women," remarked Ruth; "and I guess you think she ain't our kind because she's good-lookin'. Don't seem natural for the women here to run to good looks, or if they do they generally marry away."

"Speak for yourself," remarked Mandy, with mild acerbity.

"I do, sister—I do. I know I wasn't good-lookin' when I was a girl. Every woman can jedge of her looks, and I can jedge of mine. I guess my looks came in the way of discipline. I always regarded them so."

"I wouldn't run down Bingham," returned Miss Mandy, with increased discontent in her voice.

"I don't," returned Ruth, "only in my own person; I guess I have a right to do that."

"She's stopped," exclaimed Mandy, still twisting her neck to follow the young lady's motions through her spectacles, "and right behind that big elum. I can't see who she's speaking with. Them trees have grown to beat all. I can remember when you could see twice as fur down Main Street as you can now."

"It's a man," returned Ruth, leaning out of the window. "I can see his foot and part of his leg. I hope it ain't the young minister. I shouldn't like to have him get bewitched after a girl quite yet, or until he's built up the church. Now he's got all the young folks interested; but if they knew he was engaged they might drop off, at least the female portion might, before the organ is paid for. A young minister ain't good for much when he's in love, and it takes some time to stiddy down into a family man."

"Anybody to hear you talk would say you was agin' love."

"I ain't at all, tho I be a plain Binghamite; and sometimes, I'll own, I've thought another way might have been contrived most as good. If children grew on trees like apples, Mandy; but that's sarcasm."

Ruth's sarcasm was thrown away on Mandy, who was eagerly peeping under the boughs of the trees.

"It is the minister," she exclaimed. "He's walking home with her to her Aunt Bethesdy's. Dear, I wonder how she would look leadin' the female prayer-meetin'!"

"How your mind does fly, Mandy. All in a minute you've had him engaged and married. But do look over in Mis' Alexander's yard. She's been hangin' out the week's wash and has pinned up five sheets on the line. I saw her snap 'em out, and I kep' count."

"You don't see straight, Ruth. There can't be but four. They never hev five, unless there's company, and there hasn't been any company since Uncle Rafel Brewster was there, and that's over two months ago. Prince Alexander don't like to have company. He discourages his connection from comin', I guess, by the way he treats 'em. Strange, ain't it—that such a stingy man as Prince Alexander should be joined to such a generous, feelin' woman as Adelaide Myers, that was."

"I can't make out about them five sheets on the line," said Ruth, absently, as she adjusted her glasses. "I've counted 'em over some several times and there are five, and four's their usual number. Mis' Alexander always washes the under sheet and the pillowslip for the four beds she has to change. There's Mis' Alexander and Prince, and Johnny, and Nettie and Jane—the two girls sleep together—and Hezekiah Pritchard, the hired man. I can't make it out. It won't come right nohow, that odd sheet on the line."

"Mebbe Johnny was sick in the night," suggested Mandy.

"No, he wasn't; I see him drivin' home the cows. But I ain't agoin' to bother my head about Mis' Alexander's sheets; whether she's got odd beds or even beds, it's all one to me."

"'Tain't no business of ours," put in Mandy, meditatively. "But I should jest like to know for all that. It's like a puzzle that keeps runnin' in your head."

"You never will know unless you make an excuse to go over there, Mandy."

"I've half a mind to jest run over accidental like," returned Mandy. "I might make an errand to ask if she's dug up her spice pinks. She said she was going to divide the bed, and promised me a root; and I shall be makin' garden to-morrow. I'm only afraid Prince might ketch me there. He's got a grudge against us. Abby Farrer says that he heard it reported that we spread it round that he wouldn't let his folks eat butter in winter, because he wanted to send it all to markit; and he's promised to git even with us."

"You won't find him at home, and he can't eat you if you should. I'm most sure I saw him go off with his team toward the Fielding lot. If you don't find out about them five sheets they'll likely be troublin' you all day. It's kind of hectorin' to have a thing like that, most like a gadfly to a tender-skinned horse."

Mandy needed but little urging to put on her old black hat and go stooping across the Alexander grounds, having crept through a gap in the dividing fence made by a loose picket. She was a small woman, slim and light on her feet, much bowed in the shoulders, with beady black eyes, a sallow skin, and cheeks somewhat sunken about the mouth from the loss of her teeth.

Ruth watched her sister as she crossed the garden toward the back door of the Alexander place. She noticed that Mrs. Alexander's June roses were out, making a vivid spot of crimson against the syringa bushes, still crowned with creamy-white bloom. But her eye was particularly struck with a fact which until that time had escaped its vigilance. Prince Alexander, in a moment when the sisters were absent, or caught napping, had planted a large patch of sweet corn, a particularly tall and vigorous variety, close up to the line dividing the two places. The innocent looking little green blades were already peeping up through the brown mold, and the sight was an agitating one to Miss Ruth, for it came upon her like a flash just how Prince was going to get even with the "Pringle girls."

The sisters Pringle lived in a tiny, low cottage with gable end toward the street, and the narrow lot on which it was placed was almost absorbed by the house, so that the little dwelling seemed a tight fit. A lilliputian yard in front gave room for a single maple tree, and at the back there was but space for one small flower bed and a grapevine. At the south side, not more than three feet intervened between their sitting-room window and the Alexander's garden line. Their front room, the only good one, was let to a typewriter who had an office in the town, and who carefully locked her door every morning before going away to business. So the only available window for the two old sisters to sit near when they worked was the one that looked slantingly down the street, and directly across to their nearest neighbor's kitchen door.

Ruth was taller than her sister, her features were more prominent, and she limped a little in her gait from attacks of rheumatism. She was a woman without rounded outlines, much the same size all the way down, and with long arms and large hands. Both the sisters braided mats made of strips of woolen cloth, "rag mats" they were called. They also did quilting for the neighbors, and in the fruit season preserved and made "jell" and jam, having the ingredients furnished, and charging so much the pound. Ruth in unhealthy seasons acted as sick nurse, "a natural nurse" she was called, and her services among the farmers were generally paid in "sass" or firewood.

It was now the mat-braiding season, and the sisters were both at home for the summer. They sat while they worked near their one precious window, the eye of their cottage, their only means of outlook toward the great world. Happily their work was of such a nature it did not preclude the observation of what was going on in the neighborhood; for Mandy, as she truthfully remarked, could "cut up rags and ball 'em" with her eyes shut.

Before long Mandy came back, bringing the pink root done up in a piece of newspaper. Ruth was standing in the kitchen door with a broom in her hand.

"Well, did you find out anything, Mandy?"

"No, I didn't," answered Mandy, considerably crestfallen. "Mis' Alexander was in the midst of bakin', and Prince hadn't gone up to the lot with his team, as you thought he had. He was comin' in and out to heat an iron for a broken axletree he was mendin' in the barn, and was as grumpy as usual, never even passed the time of day. And Mis' Alexander, she acted kind of silent and constrained, as she always does when Prince is around, so I couldn't make no excuse to stay."

"Well, I didn't think anybody as perseverin' as you be, Mandy, would give it up like that; you might have asked if there was sickness in the family."

"I did. There ain't any, so I come home; and I'm goin' to work to put them sheets right out of my head."

"There's somethin' that troubles me a sight more'n the sheets," said Ruth, following her sister into the sitting room. "Do you see, Mandy, Prince Alexander has gone and planted that tall kind of sweet corn right close up to our window, and this growin' weather it's fairly jumpin' out of the ground. 'Twon't be more than a month or six weeks before it will cut off our view of the street. It will be just like a wall growin' up before our eyes, and we shall be all closed in."

Mandy, in dismay, looked where Ruth indicated, and saw that a wide strip of garden had indeed been planted with the fast-growing vegetable close to the fence.

"He said he'd get even with us, and so he has, tho we never laid a straw in his way. I guess he was like the evil one in Scripture that got up early in the morning and sowed tares in the wheat."

"We can't complain," returned Mandy; "he's got the law on his side, I do suppose; and if we should make a fuss folks are just malicious enough to say we object to being walled in with sweet corn, because we want to pry and peep and put our noses in the neighbors' affairs."

"And you're goin' to sit right down tame," remarked Ruth, "and let Prince Alexander step on you."

"I'm goin' to set right down and cut rags jest as usual," returned Mandy. "Mebbe the hail will come and destroy that corn, as it destroyed the crops over in Judson last year."

Ruth mused a little on this view of divine intervention, but after considering that no human aid was possible she reflected that perhaps it was not wrong to cherish the hope that the powers above might interfere. She said nothing more; but from the way she handled the kitchen utensils Mandy knew what her emotions were.

The sisters now had no occasion to count the pieces on the neighbors' clothesline or watch the progress of the village love affairs. All their excited and angry interest was given to the growth of that corn. No growth was ever so phenomenal. The clouds seemed to drop fatness, and the earth to yield its increase solely that Prince Alexander's sweet corn might attain gigantic size. The two old sisters saw it advance through July and early August as the doomed prisoner felt the walls of his tower ever drawing nearer that at last were to inclose him in a living tomb. In six weeks there was no longer a keyhole view of the street or of the neighbor's yard and garden. Mrs. Alexander never came in to see them now. They knew she was ashamed of her husband's paltry revenge wreaked on Mandy and Ruth because of the truths they had spoken about him. The mat braiding and the jam preserving went on through the slow, hot months, and the corn seemed to shoot ever higher and higher and to rustle its leaves with defiant shrillness and to wave its tassels in the spirit of mockery.

To narrow lives, with only a single outlook, a few cornstalks, anything large enough to obstruct the vision, may cut off the light of faith. Poor old Ruth had begun to lose her religious anchorage. She had always liked to talk, to tell things and to know things; but there had never been any evil intent in her mind. Now the wickedest thoughts came into her head, as she toiled over the stove in the close dog days when not a breath of air penetrated the thick growing hedge of corn. Her appetite failed, she lost her sleep, her eyes looked heavy in the mornings when she dragged her lame foot downstairs. She grew silent and morose; but Mandy sometimes heard her talking to herself about "rights," not woman's rights, but human rights—the right of every creature to air and sunshine and the pleasures and privileges of vision.

The rumor that Annette Hughes was engaged to the young minister did not stir a ripple in the Pringle cottage. The joys of sympathy in young love were quenched in Ruth's bosom by the vindictiveness of Prince Alexander, and Mandy had no spirit left to talk it over. The sisters did not sleep together. There were two tiny bedrooms under the sloping roof, where they reposed at night. Mandy sometimes wakened toward morning, and drowsily thought she heard stealthy steps creaking the stairs, or moving about in the room below. Once or twice the door seemed to open on the little porch. It might be the cat or a mouse in the wall. In the morning she forgot to ask Ruth if she had been disturbed.

One late August day Ruth had risen early and prepared breakfast before her sister came downstairs. She was jingling a little bell when Mandy, who had overslept, appeared, buttoning up her dress in a hurry. Mandy noticed that Ruth had rather a queer look, a half-defiant expression, with an excited gleam in her eye.

Her face was pale, and her lips set in a stern, hard line. Mandy took her accustomed place at the side of the table which gave a view out of the open kitchen door. Being something of a philosopher, Mandy had trained her eyes to look as seldom as possible toward the grievance, that, as she said, they might not behold evil nor the works of wickedness. But, suddenly, after a few minutes of silence, she let her coffee cup fall out of her hand, and jumped from her chair as if she had been stung.

"Sakes alive, Ruth!" she exclaimed, "the corn is down. Was it lodged in the night by the wind? No; there wasn't any wind. It was still as a breath all night. It ain't lodged," Mandy went on, as she ran to the door. "Looks as if it had been cut right up by the roots. We can see across to Mis' Alexander's now, and down the street, too."

Ruth made no answer. She had risen from the table and begun to rattle the dishes in clearing them away, while Mandy still stood in the door gazing at the devastated corn patch as if spellbound.

"I wonder what Prince Alexander will do now?" Mandy queried in vague amazement at the magnitude of the event. Ruth did not seem to hear, she was making such a noise in doing up the chores. But when Mandy repeated the remark she replied grimly that she was glad he had found his match.

Mandy's face overclouded, and her brain seemed to grow slightly confused.

"I hope it ain't agoing to make trouble for them that's innercent," she remarked, stealing a furtive glance at her sister. "Prince Alexander ain't the kind of man to stand trespassin'; and I guess this would come under the head of malicious trespass unless it was done by cattle breakin' in; and I don't see no signs of cattle."

Mandy's incoherence was due to her inward trepidation. There was something she dreaded, she hardly knew what; and she did not dare to put a straight question to Ruth because there was an expression in Ruth's face that frightened her.

They both went into the sitting room and as usual sat down in their accustomed chairs to work at cutting carpet rags, drawing near the window for the light. The silence grew oppressive, and Mandy felt a painful dryness in her throat. She grew almost faint when she saw Prince Alexander come out bareheaded, in his shirt-sleeves, to view the desolation of his garden. The Alexander children came also, and Ezekiel, the hired man. Prince talked with his man for some time, and then he turned his scowling face toward the sisters' cottage.

Mandy noted all these things, and her heart seemed to stop its even beat, and to thump against her side with a reckless and irregular motion; but she kept the scissors moving. Ruth, on her side, sat bolt upright and worked with nervous energy, her lips drawn into an uncompromising line and her eyebrows knotted, black with determination. After an hour or two had passed Mandy said "she guessed she'd get the camphire bottle." Her head ached, and just as she was moving away to get it there came a knock at the street door. It was Matthew Pardee, who had entered the house even before the summons was answered. He knew the Pringle sisters well, and had occasionally done them a good turn; for he was as kindly and obliging in temper as Alexander was crossgrained and uncomfortable. But now he had come in his character of village constable. He sat down on a chair, and took his hat between his hands, and kept twirling it as he rested his elbows on his knees.

"I shall have to tell you," said Pardee at last, after he had studied over his words some time, "there's been a complaint made against one of you by Prince Alexander. His man Zeke says he saw a woman in the garden at daylight this morning, and she halted in one foot, and after that he discovered considerable damage had been done to the corn patch."

"'Twas me," said Ruth, defiantly, letting her work drop in her lap. "Mandy didn't know a breath about it. I did it, and I ain't goin' to lie. I'd ben hectored long enough with hevin' our light and air shet out with them tall stalks. We've all got a right to the breath of life, and we've a right to see out of our own window, and I couldn't stand it no longer. The law couldn't help us, and I didn't know as God could. I hed to take things in my own hands, or I'd hev gone out of my mind; for I wasn't goin' to live that way behind a wall any longer. I cut the corn up with an old rusty sickle Father used when he was alive, and I sharpened the sickle on purpose. I don't care if I go to prison."

"Oh, there won't be any question of going to prison," put in Matthew, in a soothing tone; for he saw Ruth was quivering with suppressed excitement. "You may have to appear in court, and there will perhaps be a fine to pay, that's all. Alexander will make you smart if he can, but he will have to do it legally. If it was for me to say he'd get about one cent damages."

Matthew got up and went out as quickly as he could. His sympathies were all on the side of the "Pringle girls"; but it was not his place to encourage lawbreaking. He thought a man ought to be kicked who would hector two old women, but he had to do his duty.

No sooner had the door closed than the strain upon Ruth's nerves gave way, and she fell back in her chair in a kind of faint; her mouth was drawn to one side, and she looked pitiably helpless with her feet stretched out and her arms hanging. Mandy dragged her on to the couch, chafed her hands and bathed her forehead, and all to no purpose. Ruth had been "strung up" for a long time, and now the spring seemed broken. It had snapped under the consciousness of impending calamity, the shame of going to court as an accused person, and the danger of losing all Mandy's little earnings and her own to pay for the luxury of "spiting" Prince Alexander.

A little later in the day a young girl was walking along under the village shade trees, with a light step and a lighter heart, for chimes seemed ringing softly in her ears like fairy marriage bells. But she was not so happy as to be entirely oblivious to what was passing around her, and just as she came abreast of the tiny cottage under the maple she caught sight of a little, bent old woman at the door, with a pale, distracted face, looking up and down the street with anxious even painful inquiry in her eyes. The young girl paused in the path, and said gently, from the instinct to help: "Are you in trouble? Can I do anything?"

"Oh, dearie, perhaps you can. It's my sister, and she's in a fit or something; and I've no one to send for the doctor."

"Let me see her, may I? I have studied medicine, but never have practiced much; but perhaps I may know what to do."

So the young girl went in to where Ruth was lying on the couch still insensible, and she took off her hat and gloves, and began to work over her, directing Mandy so intelligently just how to help that before long Ruth began to show signs of coming to consciousness, and in an hour was fully awake and resting easily.

The young lady had taken her hat and gloves again and was now in the kitchen. Mandy held the door latch and spoke in a whisper.

"I guess I ought to tell you what was the matter with Ruth, Miss Hughes. You see our next neighbor to spite us, we think, because he held a kind of grudge, planted corn close up to his garden fence not more'n three feet from our sittin'-room window. It grew surprisingly tall, and shut out most of the breeze and all the view, and it was the only one we had. It worked on Ruth to beat all; for she 'lotted on that window, and so did I. You don't know what company a window can be till you set workin' all day long with nothin' else to interest you, and cheer you up. Ruth, I guess she got to feelin' kind of wicked about it. She believed it was pure maliciousness on Alexander's part, and there wasn't no law in the land to help her, and she b'lieved she had a right to the air and the view that nobody could justly take away. So she crep' out of the house in the night time, or leastwise toward mornin', and mowed down that corn with an old sickle she'd sharpened up a-purpose, and never let me know a breath. And now he threatens to sue, and there will be a big fine to pay; and Ruth when she heard about this courtin' business, and how it might take our little savin's and more to satisfy Alexander's greed, why she jest give right out. I never would have thought it of Ruth, she's so plucky;" and the little, crooked old woman put her apron to her eyes and began to sob.

Miss Hughes soothed her as best she could.

"Don't despair," said she, "until I have called on your neighbor. Perhaps I may be able to induce him to take a different view of the case, and to hear reason. He did wrong, and your sister did wrong; but two wrongs never make a right. I will go and see Mr. Alexander, and perhaps the matter may get settled out of court."

"I know sister did wrong," returned Mandy, still smothered in her apron. "I ain't upholdin' her. We ought to be long-sufferin' and meek; but my view is that sister Ruth was so worked on by hevin' that sweet corn growin' right up before her eyes she got off her head, so to speak, and things got so mixed in her mind she thought she was doin' a holy thing to whet that 'are old sickle and cut down the corn. She suffered a sight, I know that, before ever she brought herself into such a state."

Miss Hughes went away, and such was her power to inspire faith and hope that Mandy came to trust in her ability to work miracles with implicit childlike confidence. It was some time before the girl came back, and in the interval Ruth slept peacefully. Her face was beaming when she did come at last, and Mandy read in it the earnest of success.

Miss Hughes has never told any one how she effected a settlement with Prince Alexander. The inference is that she put her hand pretty deep into her own pocket, which, happily, was well lined with greenbacks.

"It was hard work to bring him 'round," said Miss Hughes, "for he was very angry; but his wife helped me. She plead for you more eloquently than I could."

"Mis' Alexander!" exclaimed Mandy, in surprise; "I thought she was afraid to say her soul is her own."

"She was brave enough when pleading your cause; and at last we made him promise to drop the prosecution, and never to molest you again."

"I must kiss you, dearie," said Mandy, putting her arms round the girl's neck; "and you're sweet enough to kiss, and I guess there's somebody else who thinks so too. He's made a splendid choice, for I can see you were cut right out for a minister's wife."

Annette ran home feeling her ears tingling rosily all the way. The village people thought none the worse of Ruth for cutting Prince Alexander's corn prematurely, for somehow or other most of them adopted her own view of her rights, and the others believed, with Mandy, that she had temporarily gone off her head, owing to the neighbor's persecution.

The sisters now have a new interest in life that almost equals the charm of their window. They are never tired of sounding the excellences and virtues of the minister's wife. She is so blessedly endowed with faculty, and helpfulness and sympathy for others, there is no question in their minds now of her ability to lead the female prayer-meeting, or even to preside over the presbytery, or the synod, or the General Assembly itself.

NEW YORK CITY.

THE real-estate man had sent a customer to look at a five-room house he said he wanted. The prospective tenant found it in need of extensive repairs, and went back to the agent's office. "I didn't want a six-room-house," he said, solemnly. "That isn't a six-room house," retorted the agent. "Yes, it is." "But I say it is not"; and the agent began counting them. "There's the kitchen, two bed rooms, reception room, and dining room. That's five, ain't it?" "Yes, and there's room for improvement; that's six," he said; and he wanted to see something else.—*Detroit Free Press.*

THE POOL AND THE RILL.

BY THE REV. NORMAN PLASS.

THE stagnant pool stands still,
And thus more stagnant grows;
The dancing sparkling rill
Runs purer as it flows.
The pool may wear
A pleasing smile,
But lades the air
With poisons vile.
The brooklet sings
As on it toils,
And gladness brings
To thirsting soils.

What tho the pool,
Its bosom full,
No want may seem to know;
It's like the heart
That has no part
Is any human wo.
What tho the stream
May sometimes seem
With wasteful haste to flow;
It's like the heart
That seeks a part
In every human wo.

The worthless pool stands dry,
No moisture in it found;
The gladsome brook runs by—
Its waters still abound.
The pool shared naught
Of its supplies;
The sun has caught
Them to the skies.
The brook bestows
With lavish hand;
And still it flows
To bless the land.

What tho our life,
With blessings rife,
No good thing seems to lack;
If we refuse
God's gifts to use
He will demand them back.
What tho the stream
Of life may seem
A gainless course to lead;
It cannot cease,
But must increase,
With God as Fountain-Head.

MEDINA, O.

MAHALY CASWELL'S MAY BASKETS.

BY HETTA LORD HAYES WARD.

IF Cousin Selina had not had a wedding, Grandma Goodwin would not have gone to Boston; and if Grandma Goodwin had not gone, Aunt Lizzie never could have come with her; and if Aunt Lizzie had not been at the wedding nobody else would have taken those two boxes of cake to the children at Assonet; and if the children had not had that wedding cake, Miss Mahala Caswell never would have had her May baskets.

Tom, being fourteen, had no special sentiment about wedding cake; but Tom knew that Grace would take great comfort in keeping her box, so he proposed that they should open his and eat the cake at once. While they were cutting the small block into tiny slices Tom's mother said to Grandma Goodwin:

"This cake reminds me of Mahaly Caswell. She came here once at nightfall, and I asked her in to supper. She would not touch the brown bread and herring, which Tom is so fond of; she had that at home; but she would try some of my black cake. She buttered it, as one does blueberry cake, and seemed to enjoy it."

"Poor soul!" said Grandma Goodwin; "she did not even know how to eat fruit cake."

"She has talked about it ever since," said young Mrs. Goodwin; "I thought of making her a fruit cake; but she needs so many other things more. Besides, if she made herself sick with it I should have had her on my mind."

Grace and Tom overheard this, as they shut up and put away their cake boxes. Tom filled his at once with three of his choicest minerals, while Grace's box, untouched, went into her upper drawer and gave a fruity odor to her handkerchiefs and ribbons.

Aunt Lizzie's and Grandma Goodwin's visit, like other good things, came to an end; but the children had something besides the memory of it left. There was the wedding cake in the top drawer,

part of a bag of cocoanut cakes, and a bright quarter of a dollar for each of the children. Tom's quarter was put at once with his other savings, and he bought a new Mineralogy, to work up his collection with.

Grace's quarter did not rest long beside her box of cake. After school that night Grace and Tom held a consultation.

"It is almost the third week in May, and we have not been out once to hang May baskets," said Grace, mournfully.

"Of course not," answered Tom, "we could not go while Grandma was here; that would not have been polite. But how are we to make the baskets now?" said Tom; "we have no paper."

"There's my quarter. Ten cents for twelve sheets, five cents for peanuts. There will be five cents for candy, and five cents I can keep for myself."

"Well, I have spent my money," said Tom, with a sigh.

"Would you really like to hang some May baskets, Tom? I did not dare ask you," said Grace.

"I shouldn't mind hanging a basket to Mabel Noyes and to Ruby Alden," said Tom, looking down and whittling vigorously at the stick in his hand. Now Mabel Noyes was the yellow-haired, three-year-old baby next door, and Ruby Alden was the best scholar and prettiest girl in town. "I would like, too," said Tom, growing bolder, "to hang another to Maria Nash." Maria had nursed both children through the scarlet fever.

"Tom, we'll do it!" said Grace, clasping her hands, eagerly; "and if you will only write the verses for the baskets and rule the lines for cutting the paper, you shall have the very prettiest colors for your baskets, and I will do all the weaving."

"It is a bargain," said Tom. "Go off and buy your paper, and I will help you this evening."

Grace put the precious quarter in her pocket, put on her hat and coat and went down the street; while Tom, with a freshly sharpened pencil and clean sheet of paper, racked his head for rhymes. Three-quarters of an hour later Grace came running into the house with pink cheeks, and ran up straight to Tom's room. She tried the door, but found it locked.

"Oh, Tom, I have the paper. Open the door, quick!"

"Can't," answered Tom; "busy."

"What is it, Tom?" said Grace, dolefully.

"Verses," answered Tom, seriously; "I can't be disturbed."

"Lovely!" cried Grace. "Do let me hear what you have written."

"Go away, I can't write," answered Tom, fretfully. "You put everything out of my head." There was silence for a moment, and then Grace said, softly: "Tom, don't you want first choice of colors for your basket for Ruby?"

Back went Tom's chair with a scrape on the floor. "There is no use in trying to write any longer;" and he unlocked the door, grudgingly.

"Let me see the papers," he said, with older brother authority.

Grace walked in to the table and undid the roll. "Three pink, three blue, three green, three yellow. How do you like them, Tom?"

"The colors are all right. I'll take that pink and blue for Ruby," said Tom, selecting a yellow pink and a greeny blue. "You might as well see what I have written. Here is the thing for Ruby.

Who's cheeks are blushing rosy red
With yellow curls all round her head,
Who says the thing that should be said?
Our Ruby.

Who cheers us all, when we're cast down,
With sunny face without a frown,
Who is the nicest girl in town?
Why, Ruby.

I vow I'm glad a mile to go
To hunt the sweetest flowers that blow
For just the dearest girl I know—
For Ruby.

"Tom, that is lovely! How did you do it?" said Grace; "but isn't it a little long for a May basket?"

"I'll write the others shorter. Now we'll go down and make the baskets."

Grace gathered up the precious colored papers, and the two went down to the room where Mr. Goodwin and his wife were sitting. Tom worked carefully with pencil and ruler, marking the paper into narrow or wider strips. A portion of each sheet was cut off for the handle and extra tassels. Tom measured and cut the paper, while Grace began the weaving. That was slow work. In and out went the strips of color, weaving slowly into pretty plaids, forming a dainty basket.

After patient work, with Tom's help in the final decoration, the six baskets were finished.

"The pink and blue is for Ruby," said Tom, holding it up admiringly; and this blue and cream, with the simple check, will be just the thing for baby Mabel, and I have a rhyme for her,

"Mabel, dear, I tell you true,
These sweets are not as sweet as you,"

"Rhyme and sentiment both hackneyed; but the baby will not be critical," said Tom's mother, looking up from her sewing.

"I would like the pale pink and green one for Percy Douglas, and I'll put blue and white violets in it. He is lame, you know, and can't go for wild flowers," said Grace.

"All right," said Tom, and began scribbling with his pencil, bending his head down over the paper. "How will this do?" he said, looking up at last:

"Percy, dear, I've found for you,
Violets white and violets blue.
Heavenly blessings not a few,
All good things I wish for you."

"There is some sameness in your rhyme; but if it satisfies Grace it will pass," said Mrs. Goodwin, looking over her boy's shoulder and reading. "What is this other rhyme?

"Tho you never cut a dash,
Yet you make poor sick folks well;
And we can never, never tell
How much we love our dear Miss Nash."

"More truth than poetry in that, Tom; but she has well earned her verse, and it will please her better than a poem of Tennyson's. You have two more baskets."

"Yes," said Tom, "Grace wants one for our teacher, Mr. Fletcher. Will this do?

"Is Mr. Fletcher cross?
Is Mr. Fletcher kind?
Is Mr. Fletcher boss?
Does he make the scholars mind?
How is it with you, Mr. Fletcher?
Hold your head up like a man, sir!
Do the little scholars love their teacher?
Let this May basket answer!"

"Isn't it a little jerky?" suggested Mrs. Goodwin, mildly.

"Modern verse must not be too smooth," answered Tom. "Besides, it sounds more like a boy; and Grace doesn't want him to know she sends it. They are all done but this last, and Grace wants this for Mahaly Caswell."

"For whom?" said Mr. Goodwin, putting down his newspaper.

"It is for Mahaly Caswell; and Grace has saved her wedding cake and two of her cocoanut cakes to put in it. You know Mother told how she liked her fruit cake."

"A May basket for Mahaly Caswell. That is just the thing. I want to talk to your mother, children. You can put away your baskets and go into the kitchen and shell your peanuts."

The children put their baskets in a row on the piano in the parlor, and slipped out softly into the kitchen. It was almost nine o'clock. Tom looked out of the kitchen window, and tho it was raining softly, he saw across the fields a dim light in Mahala Caswell's little, gray, weather-beaten house. If he could have looked in he would have seen Mahala bending down over an old blue gingham gown that she was mending. She had turned in the frayed hem around the bottom, and was now patching the waist. There was a small cook stove in the room, with two cracks across the top. The stove and the kerosene lamp were the most cheerful things in the room. There was little else there except a few cups and plates, a teapot, and a tin pail on the shelf. Oh yes, there was a big tin pan on the floor and, as Mahala sewed, drip, drop, fell the rain into it through the roof. Mahala got up once and emptied the pan of water out the door; she was glad it did not leak in her bedroom. Mahala looked severe, with her wrinkled face and tight twist of brown hair. Her hands were knobby with work and rheumatism; for Mahala spaded up her small garden, planted it herself, and hoed her corn and beans. But Mahala said to herself as she sewed: "I hain't got no new gown this spring, and ain't like to have one; and my roof leaks and I can't buy shingles, to say nothing of having them put on, fur I've got a bill at the store. Folks have done their own cleaning this spring, times is so bad; but I ain't beholden to nobody yet, and my corn has sprouted, and the peas and beans are coming on fine. It is queer when one lives alone how uplifting 'tis to see things grow. There are a heap o' blows, and all well set, too, on the high-bush-blues in the back pasture. Things is so fur along they've got to grow; and if I do middling well with the berries, maybe I can mend the roof afore fall." Mahala got up stiffly, and shook out the mended gown. "It is decent, anyhow," she said. Then she looked over to Farmer Goodwin's before she blew out her own lamp.

There was a light in the sitting room and kitchen both. Mr. Goodwin had put down his paper and now held his slippered feet up to the open fire in the fireplace.

"You see, Mother," he said, "the May basket will be the very thing. It has been bothering me for some time how we could do something for Mahaly. I will send Tom down to the Corners early for a big clothes basket. You take the buggy and drive around among the neighbors and gather up what you can find to fill it. She was looking at the ginghams and sort of fingering of them to-night at the store, but she did not buy anything; and she stood by those brown kitchen towels and asked what they cost a yard, and then turned and went out quiet like. You women folks ought to know what she wants."

"She wants everything, and work most of all," said Mrs. Goodwin.

"She wants a new roof to her shanty, and I will see that the men manage that. I have talked to two or three at the post office.

Just then Tom and Grace came in from the kitchen with the nut meats.

"How will this do for Miss Mahaly?" said Tom, holding up a scrap of paper and reading:

"Here is a piece of wedding cake,
Eat it for the sender's sake.
Spices, fruits and sugar sweet
Were mixed to make the cake complete;
Another sweet with this I send,
The loving wish of your little friend."

"It will season the cake," said Mother. "Now to bed, both of you; for we have all plenty to do to-morrow."

Tom was downstairs before six the next morning, and went to the Corners before breakfast. Mrs. Goodwin drove off right after breakfast, and she came home just before dinner with the buggy full of bundles and packages. When she entered the sitting room she saw six bunches of flowers standing in six tumblers waiting for the six May baskets. There were violets, anemones, columbine, wind flowers, and one sweet bunch of tardy arbutus.

"Tom must have gone to the north side of Eagle Rock for that," said Mrs. Goodwin, as she untied her bonnet.

At nearly ten o'clock that evening Grace was still downstairs in the sitting room talking to her father and mother, just as if it were proper for a little girl to sit up so late.

"Yes, Mother; nobody caught us but Miss Nash. She always sees things, and we went there first, because it was so far, and we hid among the lilacs after we hung the basket; but she caught us and made us come in, for she had just baked fresh gingerbread. She asked everything about us all. When we came to Ruby's, Tom hung the basket and ran off so fast I could not catch up to him. At Percy's I hid behind the hedge, and Tom took the basket. I saw his mother carry it in. We watched little Mabel through the window. They were putting her to bed, and she clapped her hands as she saw Tom's basket."

"Did Tom hang all the baskets?" said Mrs. Goodwin.

"Oh no," said Grace. "I went up the steps at Mr. Fletcher's, but somebody must have been in the hall, for the door opened at once, and I was so frightened I tumbled down the steps and rolled right off the bank and would have walked into the brook; but Tom slid down the bank when he saw me go, and caught me just in time, so I only wet one foot. We went to Miss Mahaly's last. As we were coming home we met Father with that big clothes basket, and he told me to run home, and took Tom back with him. Father caught up with me—but why does not Tom come?"

But just then the sitting-room door opened, and in came Tom, beaming:

"The last was the best of the lot," he said, tossing down his hat and brushing his wet curly hair off his forehead. Grace, they've hung a great clothes basket of things to Miss Mahaly. Father told me to watch and see she got it in all right. I climbed by in the apple tree where I could look right in the window, and there was Grace's basket, and she sat smiling at it when Father's big basket was put at the door. I was afraid she would hear; but Father got off down the road before she budged. She opened the door, looked at the basket and took that new comfortable of Mother's off the top, and carried it in and read the paper pinned on it. Then she dragged the basket into the kitchen and began taking out the packages and feeling and smelling of them. When at last she came to the new gingham gown and that gray gown of Mother's and the pile of new towels she just threw her apron over her face and put her head down on the table and cried; and I felt mean to be peeking, and slid down out of the tree and ran home. But you and Mother are just bricks, and this is the best May-basket evening I ever had."

The children kissed their mother and went upstairs. Mr. Goodwin went out and locked the side door.

"I forgot to say," said Mrs. Goodwin, as her husband came back, "Mrs. Douglas says she will send for Mahaly for two days a week this month for house cleaning. All the neighbors were so willing and glad to do things for her, and it was nothing worth speaking of to ask for it when folks are so free-handed."

"The carpenter is engaged to go to-morrow morning to mend the roof," said Mr. Goodwin. "The shingles are paid for. I think you had better have Mahaly a few days yourself for extra work this month. The shed chamber needs overhauling."

"I thought you said that money was close and we would have to be extra careful this spring," answered his wife.

"So I did; but, anyhow, a man must try to live up to his little girl."

NEWARK, N. J.

THE FOUR QUALITIES OF DRUNKENNESS.

TRANSLATED FROM THE ARABIC.

BY D. Z. NOORIAN.

WHEN Adam first planted the vine Satan came and killed a peacock over it, and the vine drank its blood. When the vine grew and put forth its leaves Satan came again and killed an ape over it, and the vine drank the blood of the ape also. When grapes first formed on the vine he killed a lion over it, and the vine drank up the blood of the lion. When the fruit was fully ripe Satan came once more and killed a pig over it, and the vine drank up that blood also.

Hence, he who drinks of the fruit of the vine imbibes these four qualities. When he first tastes the wine, and it begins to crawl in his limbs, the color blooms in his face, and he becomes gay as a peacock. When the first signs of drunkenness come upon him he plays, claps hands, and dances like an ape. When the wine grows stronger within him he grows violent like the lion, and challenges every one else. At last he wallows like a pig in the mire, desiring only to sleep, and his strength is gone.

NEWARK, N. J.

PEBBLES.

A CLOCKMAKER is the only one who can wind up his business affairs and have them continue to run.—*Chicago Inter-Ocean.*

....*Husband:* "Why, woman couldn't go to the polls without an escort. *Wife:* "And man can't come away without two!" —*Plain Dealer.*

....You may not have noticed it, but you will find that the man who shakes hands the hardest is the hardest to shake.—*Texas Siftings.*

....A Frenchman has invented an appliance for the electrocution of mosquitoes—a current piece of news which is hardly likely to shock the latter.—*Philadelphia Ledger.*

....*Johnny:* "Mamma, my toes are not as hard as leather, are they?" *Mamma:* "No, Johnny." *Johnny:* "Then, Mamma, how do they wear themselves through my shoes?"—*Puck.*

....*Johnny:* "Pop, may I ask you a question in arithmetic?" *Happy Father* (proud of his son's love for study): "Certainly, my boy, certainly." *Johnny:* "How many times what makes seven?"—*Life.*

....*First Woman:* "I got a letter from you yesterday, but, do you know, it is dated next week Wednesday." *Second Woman:* "Pshaw! John must have posted it the very day I gave it to him."—*Judge.*

...."Well," said Snaggs, "I think many dogs have more sense than their masters." "Yes," chimed in Craggs; "I have a dog like that myself." (And yet he couldn't make out why they laughed.)—*Tit-Bits.*

....*She:* "Yes, Carrie evidently thinks Harry is superior to all mankind. She is forever talking about him. She lauds him to the sky." *He:* "That is to say, she sets her beau of promise in the heavens."—*Boston Transcript.*

....This season's sales of strawberries are said to exceed any previous year's sales of corresponding date. If the rush keeps on it is feared large numbers of the berries will be crushed in the jam.—*Philadelphia Ledger.*

....*His Mother:* "You shouldn't throw away your piece of buttered bread in that wasteful way, Willie; you may see the day you would be glad to have it." *Her Son:* "But it wouldn't keep."—*Rochester Post-Express.*

...."Is it true that they weigh the anchor every time the ship leaves port?" said Mrs. Trotter to her husband. "Yes." "Dear me! How very unnecessary! Why don't they make a memorandum of its weight?" —*Pittsburgh Chronicle.*

....High Rank.—"I beg your pardon, but did I understand you to say that your rank was general?" "Yes, sir." "United States Army?" "No, sir." "State militia?" "No, sir." "Salvation Army?" "No!" "Then what?" "Industrial Army."—*Pittsburgh Chronicle.*

Tutter: "Awfully pretty baby, Bender, but—er—what is it, girl or boy?" *Bender:* "Can't you tell it's a girl?" *Tutter:* "No. How on earth can you tell?" *Bender:* "Can't you see? She's reaching up to put her mother's hat on straight."—*Burlington (Iowa) Gazette.*

....A member of a volunteer fire brigade did not appear at the scene of the conflagration until after the fire was under control. The chief of the fire department reproached him bitterly for his neglect of duty. "It's not my fault," replied the fireman. "I live a long distance from the fire." "That's no excuse. You must move nearer to the next fire."—*Tit-Bits.*

....The Mother's Tenderness.—"Poor Tommy is in disgrace," said Mrs. Figg to the friend of the family who had dropped in. "I have just had to give him a whipping. You can have no idea how much I hate to do such a thing. I am so tender-hearted." "I wish," sobbed Tommy, "that you was tender-handed 'stead of tender-hearted."—*Indianapolis Journal.*

....The story is told of brave old Gen. Jim Steadman, that during the thickest of the battle at Chickamaugua, he dashed up to a retreating brigade and shouted: "Face about, boys! We must hold this point!" "But, General," said a brave officer, "we have done everything that brave and patriotic men can do for their country"— "What! Everything? You haven't died yet!"—*Cleveland Plain Dealer.*

...."Mamma," inquired one of those inquisitive youngsters we all know about, even if we don't happen to have two or three of them around the house, "how old am I?" "If you live till your next birthday," she answered, "you'll be five years old." He studied the proposition some time. "Well," he asked, at last, "how old will I be if I don't live?"—*Detroit Free Press.*

...."A great deal depends on penmanship, my boy—a great deal depends on penmanship," he said to his son; "it may be of inestimable value to a young man, and you can't be too particular. I notice you don't write nearly so good a hand as your brother." "Neither do you," retorted the boy. "Um—no, perhaps not; I didn't have the advantages"— "But yours is good at the bank and his isn't." And thus ended the first lesson.—*St. Louis Post-Dispatch.*

....A physician sat one evening in a Washington hotel entertaining a choice group of friends with tales of the far East. In the edge of the group sat a man from Pennsylvania, who had come over from Pottsville on some Government contracting business. He was all ears and eagerness. His name was Strauss. Finally the restraint became too intense, and he broke loose. "Toctor," said he, "what is dot new relichun I hears off apout China? My wife has got it ferry bad, und I don'd understand it." "Tell me the name," said the doctor. "Is it Mohammedanism, Buddhism, Shintoism, Tauism, Confucianism, or what?" "No, it is no isms; but der name is like a tramp's migrashun of der soul, aind it?" "Oh, you doubtless mean transmigration of the soul." "Yah, dot's it. Yust dell me about dot." "Certainly. Transmigration of the soul is a very pretty poetic doctrine of metempsychosis which our friends of the Theosophical Society have borrowed from the far East"— "Here, here, Toctor, tell me vot dot means so I can understand what you vas talking aboud." "All right, I will tell you in plain language. Take yourself, for instance. You live to the allotted age of threescore years and ten, and then you pass away. Your soul goes into the body of a bird, a canary, we'll say, and from your gilded cage you fill a lady's boudoir with melody, living a life of luxury and fed from the dainty fingers of beauty"— "Oh, dot is peautiful, peautiful. I like dot." "And then you die again and your soul goes into a lovely flower in a garden, and you fill the air with fragrance, and delight the eye with your exquisite color and delicacy of petals"— "Ah, dot is fine. I like dot relichun." "As I was saying when you interrupted me, you live the life of a flower, until one day a donkey gets into the garden, and, attracted by your loveliness, he eats you, and your soul passes into the donkey"— "Yah, yah." "When some former acquaintance comes along, strokes your long ears, and says: 'Why, Strauss, is it you? How little you have changed.'"—*Christian Standard.*

ODD KNOTS.

[*These knots are intended for the recreation of the young reader of nine to ninety. Original enigmatic oddities of a really novel and interesting kind are always desired, and will be welcomed if sent to* THE INDEPENDENT.]

77.—ANAGRAM GAME.

	S		E		A		M		
P		R		I		N		T	

Each letter may be moved from one square to the next, like the king in chess, no letter having more than two moves. The puzzle is to move all the letters into the central line of squares in such a way as to form a word, the word in this case being the name of a common plant yielding an aromatic oil. CRIPPLED JOE.

78.—AT THE WINDOW.

1. "Afflictions sore long time he bore." This window boasts of four.
2. Where vanity the most delights, And wizards show strange sights.
3. To this militia men are partial, Also the civic marshal.
4. Most unsubstantial in condition; Perhaps an apparition.
5. And, further, tho it seems absurd, Is held here by a bird.
6. A double cube of four-foot wood, As I have understood.
7. Upon the stage when this descends, The hurly burly ends.
8. The savage falcon's quiet mate Here finds a fitting state.
9. On the canal it stands commanding, And "on the Understanding."
10. All this is seen, but wo is me! Here's one that cannot see.

M. C. S.

79.—TRANSPOSALS.

Mystified Information.

1, A *Wela fight* is accepted throughout the world as a *Foote knee-cap*; 2, a *Gref lad*, as *E. fancied*; 3, a *Flack L. bag* denotes a *rat pie*; 4, a *gay fellow L.* usually signifies that *Steve Lesh bit G. in car at Ina Squire Inn*; 5, a *small fat, fat hag* is *moaning for Gisnu*; 6, a *flea, Dr. Verges*, indicates *D.'s sister.*

A. C. BANNING.

80.—CHARADE.

'Twas a shambling old *total*, scarce fit for the road,
But the gay, pleasure-party that made up *two* load
Urged their horses on swiftly, not heeding the cry
Of a miner, at work on a 'bankment near by;
"Ho, driver, go slow; there's *two one* in your *three!*"
Heeded not till too late to avert tragedy.

"*Two one* in your *three*"—oh, ye reckless and gay,
Who are making life's journey ill-fitted, to-day,
'Tis a sharp cry of warning, kind onlookers shout,
"*Two one* in your *three*; oh turn quickly about
Else the *three* will be heaped with the wreck of your *whole*—
A doleful memorial to one more lost soul.

MABEL P.

81.—DIAMOND.

1, A letter; 2, a falsehood; 3, maize loaves; 4 [min.], a name given to a number of metallic sulphides; 5, to anticipate; 6, tending to advance or promote; 7, improving; 8, withering; 9, an instrument for throwing stones or other missiles; 10, to loiter; 11, a letter. CHARLIE.

82.—TRANSPOSITION.

A man of *one* will do bold deeds,
And act as the occasion needs;
He will not shrink from danger near,
Nor shrink from it in quaking fear,
But show his *one* in spite of force
That may oppose his onward course,
If to his conscience he is true
Then duty's path he will pursue,
And turn to ways of error—*two.*

NELSONIAN.

ANSWERS TO ODD KNOTS, MAY 24.

66.—The boy who doesn't know his alphabet past B.

67.—Mississippi.

68.—
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        V
      P O A
    D O R I C
  D E S T R O Y
P O S T I L L E R
V O R T I C E L L A S
  A I R L E V E L S
    C O L L E T S
      Y E L L S
        R A S
          S
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69.—1, Felicity; 2, atrocity; 3, capacity; 4, mendacity; 5, voracity; 6, electricity; 7, paucity; 8, precocity; 9, veracity; 10, rapacity; 11, elasticity; 12, ferocity.

70.—Asleep, elapse, please.

71—Eleven cents.

72.—Solitariness.

73.—1, Jamb (jam); 2, wood; 3, shavings; 4, ashes; 5, match; 6, flame; 7, poker; 8, chips; 9, shovel; 10, broom; 11, bricks; 12, sticks; 13, flue; 14, dogs; 15, bellows; 16, coals; 17, log; 18, holder; 19, mantel (mantle); 20, crane.

74.—
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V A R L E T
  S O U S E D
    E N T A I L
      A O R T A L
        P E C T E N
          R H E T O R
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75.—In fan-tile.

76.—Knot.

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Farm and Garden.

[The Agricultural Editor will be glad to receive any practical hints, suggestions or information that will make this department more valuable to those of our subscribers who feel specially interested.]

A STUDY OF INSECT LIFE.

BY L. E. CHITTENDEN.

In the material world everything has its place and function. Every part of its gigantic engineery moves more smoothly than the most perfect piece of human mechanism. When one of these parts is disarranged there is friction, which continues and usually increases until there is a readjustment, when again all goes well.

Has it ever occurred to the reader to consider what would happen if any one species of plant or animal were to exercise its powers of reproduction without check or restraint? His Bible will tell him what happened when the frogs, lice, flies and locusts were permitted to multiply at will. Each of these little creatures produced a famine or a plague throughout all Egypt except the land of Goshen. In our day, the fight for an Australian province between the settler and the rabbit is still undecided, and in our own Republic the grasshopper, the field daisy and the thistle are among the most powerful enemies with which the farmer is compelled to wage an unceasing warfare.

How is it and why is it that species do not increase without restraint? What is it that suddenly diminishes their numbers and checks their career of destruction? Why did the ravages of the potato beetle grow less just when they threatened the destruction of the potato? Why is the death march of the cholera, typhus and other plagues halted where it seems to be irresistible and to imperil the life of mankind? It is because in the economy of Nature there are no accidents. From time to time, for a purpose, not always concealed, a force or a species transcends its limits or seems to outgrow its natural space. But when that purpose is served, Nature applies her own corrective, and the apparent mischief maker is reduced to its proper limits and normal operation in a harmonious whole.

The necessity which calls for these destructive forces grows out of the crimes and negligence of man. It is therefore his duty to do all in his power to lessen the sum of their evils. He may do much. General Butler demonstrated that the yellow fever could be excluded from New Orleans even in a summer of civil war. Proper quarantine regulations and health ordinances often stop epidemics at the gates of cities. There is every reason why the best of these agencies should be constantly employed; but if they were not or should not be, Nature always comes to the rescue before the injury becomes irreparable, and her agents invariably arrest its further progress.

It is not proposed in this article to enter upon the discussion of a law which controls alike the life of a planet and that of a monad. Some personal observation of the way in which Nature restores to its proper place and numbers, a species which has been permitted temporarily to transcend them, have proved interesting to the writer. The account is here given in the hope that it may prove equally interesting to the reader.

The valley of Lake Champlain is noted for the excellence of several species of fruits. The plum, the cherry, several kinds of apples and pears grown there are in the perfection of their form and flavor. Some thirty years ago one season when the plums were two-thirds grown it was discovered that they were all falling from the trees, and that none of them were coming to maturity. Every plum had been stung by an insect which had deposited an egg in the wound, from which a grub or larva had been hatched which had eaten its way to the heart of the plum, when, its life being destroyed, the plum with the assassin comfortably housed in it, fell to the ground, the larva entered the soil, where during the winter its metamorphosis took place, and in the spring it emerged, a perfect bug ready for new ravages.

This insect was the curculio. It was a study in itself. Its dimensions might be called one-eighth of an inch. Shape it had none. It was well supplied with cunning, for it seldom betrayed itself by motion. It was undiscoverable upon the tree. When shaken from the branch upon a white cloth beneath, its legs were retracted and it lay without motion, its black color and irregular form making it the exact counterfeit of a fragment of bark detached from the branch upon which it lived. Left for a few minutes undisturbed, it became very much alive. It walked in a right line to and over the edge of the cloth, and when it once touched the earth a microscopic eye could not have discovered it.

The curculio made short shrift for the plums. For one or two seasons, persistent efforts were made to save the fruit of favorite trees by shaking off and destroying the pests every day and several times daily. They were unavailing. Every plum became the nest of a larva—not one came to maturity. In the fourth season the same insect attacked the apples and the pears. Some of the largest of these the grub could not wholly destroy. But a worm-eaten apple or pear was almost worthless, and there was a poison deposited with the egg which arrested the growth of the fruit and ruined its shapely form. The end of it all was that the fruit growers became discouraged and nearly all of them decided to abandon the industry.

During the very climax of the reign of this insect an amateur fruit grower, one of the few who continued to wage war with the pest, one day brought me a large number of curculios which he had just shaken from one of his trees, and asked me if I did not think they were of an unusual color, and might not possibly be a new species. The posterior part of their bodies was of a faded gray color, and all the specimens I had ever seen were of a uniform black. At my request he left them with me for a thorough examination.

I procured specimens from other trees for comparison. To my surprise all were of the same color. Investigation with an ordinary hand glass failed to disclose anything novel, except that the abdomen seemed to be thinner and the animal less robust in appearance than those examined in former seasons. I then placed a specimen under a microscope of a low power, and, beginning at the head, I brought successively every part of the upper half of the body into the focus of the instrument, and found *nothing*. I then turned it over and went with equal care over the lower parts of the specimen, without result until I brought the thickest part of the abdomen into the field. There, eureka! I found a puncture. It was "not as deep as a well nor as wide as a barn door," it was so small that it only disclosed its contents to a shorter focus and a more powerful lens. Then at the bottom of the wound I found a microscopic maggot very active in playing the vulture to the curculio's Prometheus. In the first beetle examined, the larva had apparently just left the egg. In others which I examined afterward it was larger; it had devoured a large part of the contents of the abdominal cavity, and the beetle was almost dead. The apparent change of color resulted from the partial transparency of the body when deprived of its contents.

During that season I examined a large number of curculios from different trees in the vicinity. Not one had escaped the deadly parasite. Every one fed the devourer of his own body. This is what had happened. A parasite of the same family had deposited its egg in each curculio. The females of this family are provided each with an ovipositor or "egg-placer," a pointed, stiff tube with which it pierces the skin of its victim and deposits an egg in the bottom of the wound. The abdomen being the most vulnerable part of the curculio, was the place selected by its parasite enemy for attack. Its egg was there hatched and the larva fed to maturity upon the soft parts, destroyed the life of the larger beetle and caused it to fall to the ground, when the grub entered the earth to undergo its metamorphosis. The life and changes of the parasite were therefore just like those of the curculio. Both were members of the same family, the hymenoptera of the entomologists, the parasite being sometimes called an ichneumon. In its perfect form it was very small, probably microscopic; for I was never able to find the mature insect. How, then, did I know its family? Because that family comprises many species the habits of which are identical with those of the curculio, and some of the parasites have been observed and described.

It is essential to the development of the curculio, its parasite, and all the other members of the family, that the egg should be deposited in a living body upon the soft parts of which the larva can feed. The change of the grub to the imago or perfect state requires a long period of rest and abstinence from food, which is to be found in the earth. The fruit or insect in which the egg is laid must therefore die and fall to the ground so that the grub may bury itself. The best known is the most injurious member of the family, the pest of the wheat grower. In the grub form it is known as the weevil; matured it is the Hessian fly. The species are numerous and infest most of the growing grains or seeds and fruits. But they should not be confounded with those which are so destructive to all grains in store, all of which belong to a widely different family. One of the curious instincts, or common-sense qualities of the curculio and its congeners, is that no two of them ever attack the same plum, fruit or berry. If two eggs were laid in the same body, the larva might disagree or there might be a lack of food. The intelligent bug never takes such risks. I have examined hundreds, possibly thousands of plums, curculios and wheat kernels without finding one which had been stung a second time.

The advent of the parasite ended the noxious reign of the curculio. A few individuals, enough to perpetuate the species, survived; but there were not enough of them to cause material injury to the plums. After four or five years I was called to other pursuits far away from the locality. So long as I remained there was an average crop of plums, and I have never heard since that this savory fruit has been destroyed by another plague of the curculio.

It is said that we owe the introduction of that feathered nuisance, the English sparrow, to an attempted suppression of the measuring worm. I have yet to see any reliable evidence that this quarrelsome little freebooter ever destroyed a worm or the egg of a worm of any kind. He ought, from the shape of his bill, to be a seed eater; but I am perfectly aware that his depraved appetite is omnivorous. He may have been and probably was created for some useful purpose, not yet discovered; but if he had never left the land of the lion and the unicorn I am certain that Nature would have sent the destroyer of the measuring worm just when she did and not one season earlier or later.

I am able to give from personal observation the account of one campaign of destruction by an army of Nature against one of these leaf-feeding worms. Some ten years ago this species began to multiply. During one season the trees in Central and the smaller city parks were protected from serious injury by the incessant activity of Superintendent Parsons and his laborers, but there were indications for the next spring of greater injury. The trunks of the larger trees were spatted with cocoons. On a single elm I counted over one hundred. The larva lay in a crevice of the bark where he simply roofed himself over with a thin covering which resembled a tuft of cotton adhering to the bark, so thin that the movement of the grub was plainly visible through it. Such cocoons are usually confined to one kind of tree, the wild cherry and the elm being the favorites. This time they were distributed to every tree in the bark of which there were crevices. Had this crop of larvæ matured, the worms would have been produced in numbers that would have devoured every leaf upon every tree in the city parks as soon as they were put forth in the spring.

One Sunday afternoon in the month of October I was passing through Bryant Park and stopped to look at one of these grubs quietly reposing in his nest. While looking, a large insect was buzzing around my head which I supposed was a yellow hornet. I put up my hand to brush it away when it, apparently having no fear of me, alighted upon the cocoon only a few inches from my face. The grub commenced to squirm violently as if aware of its peril. The insect worked the long ovipositor which formed the posterior of its body through the cocoon and, bracing its legs against the material, by a vicious lunge planted its point in the body of the helpless prisoner. This done he flew away, but in a moment returned and repeated the same operation upon another cocoon. The female avenger was quite as large as a yellow hornet, so that its weapon and manner of using it were plainly visible. It was attentive and industrious. It struck each cocoon in its order, sparing none. I watched it as it performed its work upon all sides of the tree, until it reached an elevation where I could no longer distinguish its operations.

After a beginning of such interest, I naturally watched the development of the process. The grub was white in color. On the third day the inflammation caused a bright red spot where the weapon entered the body. In a few days the egg was hatched and the larva from it became visible to the unassisted eye almost immediately. It was very active, and rapidly increased in size. I was curious to know how when full grown it managed to get to the ground, but before one of them matured I was called away from the city, and when I returned nothing remained inside any cocoon but dried fragments of the skin of the grub, the contents of which had been devoured and digested.

The metamorphosis of the spinning genera takes place in the cocoon. How this is accomplished is one of nature's mysteries. Take one of the nocturnal moths of large size, the *cecropia*, for example. A large worm, two and a half inches long and nearly a half inch in diameter, spins its cocoon around its own body fastened to the branch of a tree. There it remains during the long cold months of winter, many times frozen solid, thawed and frozen again. We would suppose that the last vestige of life must be frozen out of it. But in the warmth of spring the fastenings at one end of the cocoon are dissolved, and a wet, sticky mass gradually slips out almost as offensive to the eye as the green worm that spun it in October. But wait! The legs of the creature cling to the end of the empty cocoon. Slowly it crawls up the sides until all its claws have a firm hold upon the silken threads—then a tremor seizes the entire body—little by little the wings are detached and begin to spread, dull shades grow into tints of metallic luster—the wings and body are covered with feathery plumes, every one of which is the perfection of mechanism and a miracle of color. After a longer delay of a few minutes, the wings get their full spread. Now they begin to wave gently up and down, as if the new-born creature was just learning their use and testing their strength before intrusting itself to their support in the wonderful mechanism of flight. Then one by one its slender feet are unclasped from the silken threads of its winter coverings, and in the end, with its colors changing and flashing like jewels in the sunlight, it gracefully launches itself upon the air perfumed by the flowers of spring and sails away upon its brief journey of life one of the most perfect and beautiful of created things. Who, witnessing such an exhibition, as one did who was very dear to me, could fail to unite with her in the exclamation: "It is the resurrection of the body in miniature!"

I do not know nor do I regard it as material whether it is instinct or reason which leads certain genera of insects to make provision for bringing their larvæ when full grown in contact with the earth, which they enter, and where they remain during the long period required for their final metamorphosis. The wheat stalk falls of itself in the autumn, and fruits fall when they ripen. But in some cases the insect does not wait for the slow processes of Nature. The plum falls before maturity and as soon as the grub has reached its heart. There are other species, which are ready for self-interment very soon after leaving the egg. The horticulturist often finds the tops of the young sprouts of his shrubs dying, while the lower portions are vigorous and uninjured. If he looked closely he would find just below the dying top, the stalk girded by a row of punctures close together. It is the work of what he would call a fly, which has laid its eggs in a cluster above the ring. Mark now the intelligence of this diminutive female. Her young worms must enter the earth soon after they appear. If the stalk is killed and the top where she has laid her eggs falls, they will have their opportunity. If she laid them on one of the stalks of a former year the wood would be so hard that she could not pierce it. She, therefore, always chooses the young and tender sprout, and there makes her deposit for the perpetuation of her race. Then she girdles the stalk with her ovipositor, which throws out a small drop of poison and kills the stalk

above her ring, and her work in nature's economy being finished, she is either picked up by a soft-billed bird or retires to some quiet nook and dies.

Yet there are men and women who are neither deaf nor blind who can see nothing to interest them in the life of a bug or a fly.

NEW YORK CITY.

THE ALKALINE TABLETS.

BY E. H. FARRINGTON.

SINCE the first description of these tablets was published, Professor Morrow, of this Station, has made a valuable suggestion, which we have adopted in our use of the tablets for testing the sourness of cream. He suggested that we substitute one graduated bottle for the three or four separate bottles in which the tablets are dissolved in water. This we find to be an improvement, as it not only decreases the necessary manipulations, but enables the operator to measure a smaller amount of acidity in cream than is represented by one tablet. A 50 c. c. glass cylinder, graduated, and on a foot, we find to be a convenient piece of apparatus to use in preparing the solution of the tablets. It is made of stout glass, not easily broken, and can be obtained of any dealer in chemical apparatus. Put five tablets into this cylinder, add hot or cold water until the cylinder is filled up to the 50 mark; then cork the cylinder, and shake frequently until the tablets all disappear in solution. When the tablets are all dissolved, the reddish colored liquid can be poured into the 25 c. c. of cream which is to be tested until the cream is no longer white, but retains a pinkish color. This is the end point of the test. The amount of the tablet solution which was used to produce this color in the cream is thus measured by noting the number of tablets which were dissolved in the 50 c. c. of water, and the number of c. c. of this solution it was necessary to use to neutralize the acid of the cream.

COMPOSITION OF THE TABLETS.

The tablets are made of sodium carbonate and phenolphthalein. The writer proposed the idea of mixing these two substances in the form of a tablet to a manufacturing chemist, and requested him to make a trial of it. It was found by repeated trials and experiments of the manufacturer and the writer that tablets could be made so that each one would contain a very exact amount of sodium carbonate and there could be mixed with it a sufficient quantity of phenolphthalein to give a pink color to 25 c. c. of milk or cream when the latter was made alkaline by the sodium carbonate.

The mixing of these substances and molding into tablets requires the skill and machinery of a manufacturing chemist.

Their usefulness depends in a large measure on the exactness with which they are made.

EXPERIMENT STATION, CHAMPLAIN, ILL.

POULTRY TOPICS.

BY JOHN W. CAUGHEY.

JUNE is the month of final hatching among poultry raisers; later hatched birds are never as certain to become early winter layers, neither do they commence laying as early in the spring as those that hatch out during March and April.

The Guinea fowl always steals her nest, and usually in a fence corner, where bushes or high grass grows, and sometimes in among growing wheat and oats. She will lay about two dozen eggs before she attempts to hatch her clutch. It is best to transfer at least two-thirds of the eggs to good hens that want to sit, rather than risk them all with the guinea hen. Guineas are great enemies to hawks, and will drive this dreaded enemy of poultry away quickly.

You must watch your young chicks now when heavy and sudden rains come up, completely drenching the little downy creatures. Many of them will be drowned each heavy shower, if you do not keep track of them until they become larger and able to seek shelter themselves. Good buildings will not save them unless you see personally to them and get them safely under cover until the storm subsides.

There is in the State of Tennessee, in which I am now visiting, a climate very advantageous to profitable poultry raising, first, because winter seldom reaches zero, and, when it does, lasts only for a few hours. The winter lasts six weeks, and the average temperature runs from twenty to forty degrees, so that chicks can be reared well under proper care, even out-of-doors, during December, January and February. The saving in feed is considerable, because they are not confined closely, as in the Northern States, roaming the fields almost constantly. Health also is one thing that they enjoy. The markets from Cincinnati to New York find many of the early-grown, plump broilers from the Tennessee poultry farms long before other sections begin to ship their surplus.

Plymouth Rocks will always be market fowls, because they possess the essential points to induce ready sale. There are many good breeds of fowls, some new ones that are spoken of by their owners as the best; yet the grand old and tested Plymouth Rock speaks for itself, and meets every competitor on an equal footing, and holds its rank. They are in plumage as beautiful as any one could wish, and their eggs of good size and flavor.

Now and again (twice a week is often enough) cut up a little meat and bone together, and feed to them before a meal is fed, never with the usual food. Animal food must be supplied in this way when fowls are not permitted to roam about the fields and can obtain what they require in insect ferm. A meat and bone cutter will best do the work; it is always ready for use and obtainable at agricultural stores at a moderate price.

Darky girls, will in Tennessee, dress poultry in any quantity for the hearts and gizzards. One large buyer and shipper has all his fowls dressed by a horde of singing, laughing, ebony-faced girls, who become very skillful in cleaning and preparing the chickens for the packers, who ship them in refrigerator cars to the Northern markets. This industry is a growing one that is destined to eclipse the large dressed-beef establishments of the West, or to be an adjunct to them in the near future.

A snake known as the chicken snake is one enemy poultry raisers must look out for in warm climates. They will quickly tackle a hen and chicks and crush them in their strong coil, and then deliberately swallow them, without the ceremony of picking their feathers. It is said that they do this and then retreat to a lonely spot where they will leisurely re-swallow and masticate the morsel more thoroughly. They will attack their prey in the fields, and sometimes at night when roosting.

Turkeys that are inclined to roam much will not do so, or fly over fences while they have broods about them, if a shingle or light board is fastened across the back from each wing. They will tire so soon, if they attempt long journeys, that they will find that they cannot get back from where they started. The result will be they will stay about their home, and sudden showers will not catch and drown the little poults, as will be the case if neglected.

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Weekly Market Review.

WHOLESALE QUOTATIONS TO COUNTRY MERCHANTS.

[*For the week ending Thursday, May 24th, 1894.*]

TEAS.—The regular weekly auction sales of yesterday went off fairly successful, and at prices that indicate an even, steady market. From interior points come stronger advices, and there is a better general interest in the market. Amoy is quoted at 9@13c.; Formosa, 11@40c.; Fuchau, 9½@28c., and Japans, 9@19c.

COFFEE.—The demand for Brazil coffee is not very sharp, and no important sales or changes are reported. Mild coffee holds steady but quiet, and at unchanged quotations. Java is 19@23½c.; Mocha, 23@24½c.; Maracaibo, 18@22c.; Laguayra, 19@22½c., and Brazil, 16@18c.

SUGAR.—The market for raw sugar is steady to firm, and speculators are bidding for it at present prices. The market for refined is generally steady on the basis of 4@4 3-16c. for granulated; powdered, 4¼@4 7-16c.; cut loaf and crushed, 4@4 ¼ 15-16c., and Mould "A," 4¼@4 7-16c.

PROVISIONS.—The local interest in provisions has been rather tame this week, altho at the close a firmer tone prevails on account of a better feeling in the West. Demand is slack, and interest generally quiet. Mess pork is quoted at $13@13 50 per barrel; family, $13.50@14, and short clear, $14@16. The market is quiet for beef, with family at $11@12.50; mess, $8@8.50, and extra India mess, $18@20. Beef hams are strong at $18. Pickled bellies are steady at 6¼@7c. per ℔; pickled shoulders steady at 5½c., and hams at 10½c. Lard is dull, closing at $7.36 per 100 ℔.

FLOUR AND MEAL.—Trade has been on a moderate scale this week, altho a little quantity of each grade has found customers. The prices show a steadier tone, but at the close the asking price is about ten cents higher than the bids. Winter patents are $3.20@3.25 per barrel; straights, $2.80@2.85; clears for export, $2.60; spring patents, $3.60@3.75; straights, $3.40@3.50, and clears, $2.50. Rye flour is firm at $2.90@3.10. Cornmeal continues steady at $2.70 for Brandywine and Sagamore.

MEATS AND STOCKS.—Country dressed hogs are steady at 6@8c. per ℔ for extreme weights. Dressed mutton is steady at 7@8½c.; dressed yearlings firmer at 8½@10c., and dressed lambs steady at 8@11c., with a few choice at 12c. City dressed native sides beef steady at 6½@8c. per ℔.

GRAINS AND HAY—.Many reports of damage to the wheat in the West by storms, insects and dry weather have been circulated this week to bolster up the declining market, but little demand here and dull foreign markets were too heavy loads to be moved lightly out of the way. The damage to the crop has been scattered so that no particular point is badly affected, but in the aggregate the loss may be considerable. The announcement that Argentina exported to Europe 4,500,000 bushels of wheat during the first two weeks of this month further depressed prices. The decrease of the American and foreign visible supply has not been large. July wheat is 58⅝c.; No. 2 red, 58@58¼c., and No. 1 Northern New York, 75½c. The volume of the trade in corn has been very light this week, but at the close the tone is strong, owing to reports of damage in the West. In places it is claimed that the corn has been cut down to the ground by frost, and will have to be replanted. July corn is 43⅝c.; No. 2 cash, 43¼@43½c., and steamer corn, 43c. The markets for oats close fairly active and higher again after a slight week of depression. The crop is backward, and dealers talk confidently of higher prices despite the fact that No. 2 white oats are already higher than No. 2 corn. July oats are 32⅝c.; No. 2 cash, 40c.; No. 2 white, 44c., and track mixed, 40@41c. Barley is dull, with No. 2 Milwaukee, 66@67c., and ungraded Western, 63@67c. The demand for hay and straw is light, but prices are steady. Prime timothy is 85c.; No. 3 to No. 1, 60@80c., and clover mixed, 55@65c. Long rye straw is 50@65c.; short rye and oat, 40@45c.

BUTTER AND CHEESE.—Better quality of butter is coming in now, and the demand is very good. Old fodder butter is dull and hard to dispose of. Prices have not advanced much, altho grades are good and consumptive demand more general. Extra creamery is 17c.; firsts, 15@16c.; thirds to seconds, 13@14c.; State dairy half-firkin tubs, 14@16c.; Welsh tubs, 12@16c.; Western dairy, 9@12c.; imitation creamery, 10@14c., and factory, 8@11c. Cheese broke this week, and closes weak and lower. Small sizes are in fair demand, and large sizes rather scarce. Large-size full creams are 9@10½c.; small sizes, 8¼@10½c.; choice part skims, 7@9c.; common to prime, 4@6½c., and full skims, 2@3c.

POULTRY AND EGGS.—There is a fair trade in live poultry, but prices have been low and irregular. They are steady at the close. Prime spring chickens are 25@26c.; small to good, 18@24c.; fowls, 9½@10c.; old roosters, 6c.; turkeys, 9½@10c.; ducks, 55@75c. per pair, and geese, 75c.@$1.12. Dressed poultry are quiet and in large supply. Turkeys are 5@9c.; fowls, 8¼@9c.; old cocks, 5½c.; Philadelphia spring chickens, 35@36c.; Baltimore and Long Island, scalded, 28c.; Western, dry-picked, 25@30c.; scalded, 20@25c., and Long Island spring ducks, 25c. Eggs are in large receipt, but fine quality not excessive. Market is firm for prime. Fancy Jerseys are 13@13½c. per doz.; State and Pennsylvania, 12½c.; Western, prime, 12c., and seconds to inferior, $2.50@3 per case.

FRESH FRUITS.—Apples are steady at $4@6 per bbl. Florida peaches are firm at $2@3 per carrier; watermelons, $20@30 per 100; fancy large Key West pineapples, $30@40 per 100, and ordinary varieties, $3.50@10. Strawberries are in large supply, with Jerseys at 6@10c. per qt.; Maryland and Delaware, 4@9c., and North Carolina, 8@18c., according to quality.

POTATOES AND VEGETABLES.—Domestic old potatoes are scarce and firm; new potatoes in moderate supply and steady, and foreign magnums firm. New Bermudas are $6@7.50 per bbl.; No. 1 domestic new, $4.50@5.50; seconds and culls, $3@3; foreign magnums, $2@2.25 per sack, and old State potatoes, $2.12@2.37 per 180 ℔. New Orleans onions are 25c.@$1 per bag. Bermuda, $1.75@1.85 per crate; asparagus, $1@2 per doz. bunches; beets, $3@5 per 100 bunches; tomatoes, $1.75@4.50 per crate.

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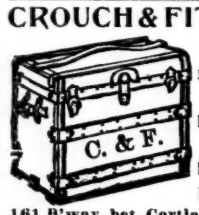

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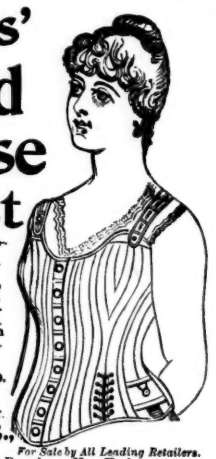

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